

# Journal of Religious Instruction

*Issued  
with  
Ecclesiastical Approval*

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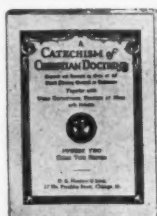
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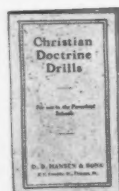
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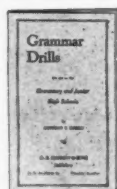


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*Archbishop of Chicago*

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## Editorial Notes and Comments

### AN EXPLANATION

The publishers and editor of the JOURNAL OF RELIGIOUS INSTRUCTION regret the late date at which this periodical has been reaching subscribers. Three times during the past four months the JOURNAL has been late in getting into the mail—one month because of inability to procure envelopes, another month because of a shortage of operators, and a third month, because of precedence given to government work. The JOURNAL would like its subscribers to know that everything possible is being done that this magazine may reach them during the first week of each month.

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### IN THE GOSPELS OF THE SUNDAYS AFTER EPIPHANY

Because of the uncertain date when this issue of the JOURNAL will reach subscribers, we hesitate to suggest a correlation between current feasts, particularly those occurring early in the month, and classroom content and method. However, teachers presenting each Sunday's Gospel on Friday may like to be reminded of the manifestations of Christ's divinity in the Gospels for the Sundays after Epiphany. In the Gospel for the feast of Epiphany Our Lord manifests Himself to the whole world as the head of His Mystical Body, the Church; in the Gospel for the octave of the feast, St. John the Baptist bears testimony to the

divinity of Christ. In the Gospels for the second, third and fourth Sundays Our Lord's divinity continues to manifest itself by His miracles, and by His doctrine in the Gospels for the fifth and sixth Sundays. In other words, the Gospels for the Sundays after Epiphany offer excellent material to use in a study of the divinity of Christ.

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### FOR CANDLEMAS DAY

Two years ago Monsignor Hellriegel of St. Louis outlined a pulpit and classroom preparation for the feast of Candlemas, "to make", as he said, "our people, old and young, look with the soul's eyes on this feast, so that they will do their full part in celebrating this mystery, praising God and receiving in return a fuller measure of divine life." The following excerpts, taken from Monsignor Hellriegel's article,<sup>1</sup> should be of assistance to teachers in preparing for Candlemas Day:

#### I. *In the pulpit:*

- (1) Explain the meaning of the feast of the Purification.
- (2) Show how this feast is the 'cement' between the two seasons, Advent and Paschal.
- (3) Point out how the liturgy of the feast celebrates three distinct events:
  - (a) Mary's legal purification,
  - (b) Our Lord's presentation in the temple,
  - (c) His revelation to His chosen people represented by Saints Simeon and Anna.

. . . . .

#### II. *In the classroom:*

During the week of January 26th the above thoughts should be amplified and simplified, not only to children in the grades but to our high school and college students as well. Surely, the liturgy of our glorious Church is as important as logarithms. Take a candle to

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<sup>1</sup>Very Rev. Martin B. Hellriegel, "Merely Suggesting." *Orate Fratres*, Vol. XV No. 3 (1941), pp. 103-104.

the classroom, light it and explain the symbolic meaning of the wax (Christ's virginal flesh), the wick (His pure soul), and the flame (His sacred divinity). Then study with the students the prayers for the "blessing of candles" from the missal. In connection with this an appropriate instruction could be given on:

- (1) The baptismal candle ("Receive this burning light . . .").
  - (2) The First Communion candle ("The Light shining into darkness").
  - (3) The ordination and profession candle ("You are the light of the world").
  - (4) Paschal candle ("Lumen Christi, Alleluia!").
  - (5) The "death" candle ("Eternal light shine upon him—her!").
- 

### IN MEETING THE NEEDS OF THIS YEAR

If there ever was a time when the school needed to understand the out-of-school living of pupils and students it is the present. The more underprivileged the neighborhood the more urgent the need. Mothers are working on war jobs. The free time of thousands and thousands of children is without supervision. As a result, juvenile delinquency at all ages is increasing at a rapid rate. Girls of teen-age are in great danger, particularly around army camps and naval stations. Both school and parish must face the moral needs of children and youth that accompany the excitement of war-time living. Our teaching of Religion must be forceful, enthusiastic and practical. The content of Religion is profoundly meaningful. It must be made meaningful to the learner. Today, more than ever before, he or she must be helped to see in each lesson its immediate value to everyday living. Indeed, this is necessary if we would give all that we have and should. But the school can do more than instruct in terms of religious and moral living in this year of 1943. The school can extend its influence. First, through meetings and interviews and, if necessary, through correspondence, it can make parents, even working parents, real

ize the dangers to which their boys and girls are exposed. However, it is not enough to show that the violence of war has a tendency to spur boys on to get what they want through theft and vandalism and even killing, and that teen-age girls who are not sheltered are in great danger. The school can do more. If the community in poorer neighborhoods is not providing for the free-time of children and adolescents, then let the school see what it can do to procure an intelligent supervision and training program for out of school hours. All three—instruction, home cooperation, and a supervised environment are essential if genuine religious education is to take place.

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#### A MINIMUM LIST OF QUESTIONS FOR MEMORIZATION

Last February<sup>1</sup> the JOURNAL suggested principles to use in selecting questions for memorization from the *Revised Baltimore Catechism*, No. 2. In the March, 1942, number<sup>2</sup> this magazine published the results of an investigation to determine one hundred answers for memorization from the *Revised Baltimore*. However, there are those who feel that it is not necessary to know one hundred answers in the exact words of the text and that the requirement to memorize one hundred questions is too demanding. This JOURNAL, therefore, would like to open the matter for further discussion. The determination of a desirable minimum would be most helpful to inexperienced teachers, not only for the *Revised Baltimore Catechism* No. 2, but for the new *First Communion Catechism* and the *Revised Baltimore Catechism* No. 1.

<sup>1</sup> Page 469.

<sup>2</sup> Page 561-565.

## WHAT IS WRONG WITH OUR TEACHING OF THE MASS?

It has been a primary objective of this magazine to emphasize the importance of the Mass in the Religion curricula of our schools and colleges. In editorials and articles the JOURNAL has reiterated the untold possibilities for continuing the influence of the school through life by training pupils for an intelligent active participation in Holy Mass. Each month during the present year the JOURNAL is publishing outlines for the teacher to use in preparing pupils to take part in a Dialog Mass. The articles aim to give an elementary introduction to those prayers of the Mass that groups frequently recite in unison.

At this time it would seem in order to warn teachers, where classes do not take part in a Dialog Mass, that pupils need special guidance, and a goodly amount of it, in transferring knowledge procured in the classroom to use during Holy Mass. Thousands of boys and girls are reciting lessons about the Mass. They are following well-written text books. They are listening to excellent instructions. But unless consistent effort is made by school and teachers to guide children and youth to use these lessons during Mass, a transfer of knowledge will not take place except for a very few.

The child and the adult learn best and most permanently the things they learn by doing. Where the Mass is concerned, learning experiences that will result in permanency are certainly to be desired. Therefore, what we need is a great deal of learning by doing. Without doubt, the Dialog Mass has an extraordinary contribution to make, particularly when pupils and youth take part in it regularly and with continued preparation for intelligent participation. In those schools and parishes where the Dialog Mass is not a part of the regular program, the teacher must give addi-

tional guidance in the use of classroom lessons, and this guidance should provide practice during the period of classroom learning. Moreover, the practice must continue for a considerable length of time if it is to result in any degree of permanency. This JOURNAL has always been opposed to compulsory attendance at week-day Mass, particularly when pupils are required to be present one hour or one-half hour before the opening of the school day. However, some schools have been able to meet this difficulty by providing for the celebration of Mass, once or twice a week, at eight-thirty or nine o'clock, some of them even at a later hour. The period devoted to Holy Mass takes the place of the regular Religion period. At these Masses pupils learn to pray the Mass by praying it. While the school is providing for guidance in active participation, pupils are learning by doing. There could be no more valuable learning experience.

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“ONLY ONE IDEAL, DOING ONE’S JOB IN LIFE . . .”

The word *ideal* has many connotations, and some of them are exceedingly vague. Others exert little or no influence on daily life because they are almost impossible of realization. We like Rudolf Allers’ treatment of this subject of ideals in his *Psychology of Character*.<sup>1</sup> It offers specific assistance to the teacher. He says: “At bottom there is only one ideal, doing one’s job in life, involving self-surrender and service.” The kindergarten child and the student in college, each is doing a job. Sometime during each cycle of religious instruction, beginning in the kindergarten, perhaps three times during the elementary school, and once or twice in high school and in college, the learner should be

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<sup>1</sup> Vera Barclay, *Practical Psychology in Character Development* (an abridged and rearranged version of Rudolf Allers’ *Psychology of Character*). New York: Sheed & Ward, 1934, pp. 116-143.



assisted in making a job analysis, as it were, of his daily life in terms of the application of the Christian ideal to it. A cursory examination is not sufficient; part by part the job of living each day should be analyzed, from the time of waking until sleep comes at night. Moreover, from the upper grades of the elementary school through the high school and college period, the learner should be directed to look forward to the composite job that will be his as an adult—member of God's Church, citizen of his country, worker in industry, business or profession, father or mother, husband or wife, man or woman of leisure hours—and interpret it in terms of the commandments of God and of the Church and the spiritual and corporal works of mercy.

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### WHY DO THEY GO TO CHURCH?

Several years ago a secular magazine of wide circulation published a brief article entitled, "Why I Do Not Go to Church". At that time several friends of this JOURNAL gave their high school or college students an opportunity to reply to the article in an assignment called, "Why I Go to Church". At this time of the year other teachers might find this same topic or a similar one, for instance, "Why I go to Holy Mass", an interesting and revealing assignment in diagnosing students' use of religious knowledge.

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### AUTHORITY OF THE LEADER

A teacher possesses a personal authority in the work of education which is traceable to God, for it is He who really educates through the instrumentality of the teacher. God works interiorly, the teacher exteriorly. "It is . . . His authority itself, that is, His sovereign rights, with which the teacher is vested. I would almost say, it is God's duties the teacher accomplishes, it is God whom he replaces, or at least it is in union with God that he works."

By Sister Mary Albert Lenaway, O.P., M.A., "Theoretical Aspects", *Principles of Education according to Bishop Dupanloup*, Ch. II, p. 50.

## TESTS AND THE TEACHING OF RELIGION

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REVEREND AUSTIN G. SCHMIDT, S.J.

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Chicago, Illinois

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EDITOR'S NOTE: When we learned that Loyola University Press had issued the last form in its *Religion Essentials Test*, we asked Father Schmidt to tell our readers about the *Test*. We are pleased, indeed, to publish the following article. It is one of the finest analyses ever published in our pages. Readers unfamiliar with the *Religion Essentials Test* may be interested in the following information:—The *Religion Essentials Test* may be used from Seventh Grade through Fourth Year High School. It is a scientifically constructed and thoroughly standardized instrument to provide a measure of pupils' knowledge of the essential facts of their religion. The tests are published in eight forms of equal difficulty by Loyola University Press, 3441 North Ashland Avenue, Chicago.

For a number of years Loyola University has been engaged in a series of studies directed toward the measurement of the outcomes of the teaching of Religion. The first step in this enterprise has been completed with the recent publication of the last of the eight forms of the Religion Essentials Test.<sup>1</sup> These tests cover 936 religious facts considered by a jury of experts to be an essential part of the knowledge that every well-educated Catholic should possess. Difficult and time-consuming though it was, this part of the work represents only a very small part of what needs to be accomplished if Catholic schools are to have at hand all the types of tests that can assist them toward a still more effective teaching of Religion.

Credit for the Religion Essentials Test is due in very large measure to two of the author's graduate students, Rev. John R. Gleason, now director of the Confraternity of Christian Doctrine for the Archdiocese of Chicago, and Sister Mary Loyola, P.H.J.C., of Convent Ancilla Domini, Donaldson, Indiana. The latter has already published in this JOURNAL a number of articles summarizing the outcomes

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<sup>1</sup> *Religion Essentials Test*. Forms A to H. Loyola University Press (3441 North Ashland Avenue), Chicago.

of the study made by her which led to the development and standardization of the Religion Essentials Test. These articles, however, professedly deal with what was discovered through the tests, rather than with the philosophy underlying their construction.

Knowledge, or the possession by an individual of facts, may not be the most important thing in life, but it is undoubtedly essential to all progress, achievement, and success, and even to the maintenance of life itself. Man continues to exist because he has learned, among many other things, that mushrooms are nutritious, toadstools poisonous. The men who accomplish things are the men who know things. Consequently the schools have always looked upon it as their function to convey facts. Children go to school to learn their lessons, to study their textbooks. Even the most extreme of the progressives admit that the self-realization and self-expression which they emphasize presuppose and require some mastery of factual information. The problem for all educators is to determine why facts are learned, which facts deserve to be learned, and how they should be learned.

Facts are learned for various purposes, and when we have arrived at an understanding of these purposes, we are in a better position to determine which facts we should teach and the methods of teaching them.

Facts are sometimes learned as a punishment. This occurs when a child is kept after school and required to memorize a page in his book.

Facts may be learned for the sake of strengthening the memory. Despite anything said by William James and psychologists who have followed him, the memory can be developed and improved. One who accepts this principle is justified in requiring things to be learned just for the sake of the exercise, although he will evidently be prudent if he selects as his material something that has value in itself.

Similarly, facts may be learned as part of the general process of developing all the faculties, of establishing good work habits, and of nourishing moral virtues. It is rather generally admitted that few children ever make practical

use of the algebra and geometry that they study in high school, and a curriculum consisting entirely of things without immediate value might still be dynamic. It is well for the young to learn to do what they are told; well for them not to be afraid of a hard task; well for them to be interested in mental activity that does not promise a quick, tangible, or monetary reward; well for them to acquire the habit of analyzing a task, of attacking it vigorously, of using common sources of information and approved techniques of study, of testing their own conclusions, and of appraising their product in the light of high standards. Many a student has expressed satisfaction with a difficult course that gave him nothing of practical value but that taught him how to work hard and well.

We teach many facts merely because they are prescriptions. One must have certain credits to enter college, law school, medical school. It is not our responsibility to determine why the facts are taught. Reformers may later force out the prescription, but for the present the course is required and we teach it.

We teach facts because they are a necessary foundation for things we wish to do. In a foreign language we teach the declensions and conjugations and the rules of syntax. One who acquired perfect mastery over the language, so that he could read, write, speak, and understand it as well as a native, would—or at least could—forget all the etymology and syntax that he had learned. His responses, having become automatic, would no longer need the assistance of a rule.

We teach facts for the purpose of developing ideals, appreciations, attitudes, and convictions. A Russian commissar, desirous of developing hatred of the Nazis, presents facts—or alleged facts—concerning them. A religious teacher desirous of developing love of God presents facts concerning God, His greatness and His goodness. When a strong emotionalized attitude has been developed, it does not matter whether the facts that helped give birth to it are retained or not. The medicine that has cured the headache is eliminated from the system. The sermon that gave us confidence in God may be forgotten, but the confidence remains.

Finally, we teach facts because they are necessary or useful in themselves. It is not an act of irreverence to say that some facts pertaining to dogma, morals, liturgy, asceticism, or Church history have no value for the average Catholic, however great their value may be for the scholar. The average Catholic would derive no benefit from a theologian's analysis of what precedes and constitutes an act of faith. It is enough for him to know that faith consists in belief in God's word because of God's title to such belief, and that it is necessary to salvation. Other facts may be useful for all men, yet not useful frequently enough to justify their being taught if the teaching of them forces us to neglect other facts that are relatively more useful. As to facts that are necessary, some are necessary always and everywhere, others only in a certain environment. There never was a time when the faithful did not need to know that God exists, that Christ is God, that the Church is the depository and custodian of the faith, that matrimony may be contracted only under certain specified conditions, and so forth. But there were times when a Catholic, living in an environment where the faith was not challenged, did not need to know those reasons for Catholic truths and those answers to non-Catholic objections which must be known today if one is to represent the Church as he should and if he is to protect his own faith against the doubts that criticisms and difficulties can only too easily create.

All that we have accomplished so far has been to identify and isolate a number of facts pertaining to dogma and morals that ought to be known by all because they are necessary for all, and to construct and standardize tests covering these minimum essentials. In doing this, we believe that we have also done something to clarify the question as to how facts should be taught. If there are facts that are necessary and essential for all, these facts ought to be re-taught and repeated until they are perfectly known. It is true that in some of our better schools certain religious truths are repeated year after year according to some well-made plan, but such schools seem to be the exception rather than the rule. What commonly happens is that a pupil in the

freshman year of high school is given a certain textbook or a certain portion of a textbook to master. This textbook will in all probability have three outstanding defects. In the first place it will repeat, without identifying them as minimum essentials, facts that the pupil knew when he was six years old. In the second place it will contain too many facts, if we assume that everything in it is to be retained permanently. In the third place it will fail to distinguish adequately, so far as their importance is concerned, between one fact and another. Everything has the appearance of being equally important. The pupil learns his daily lesson with more or less thoroughness, according to his ability and according to the amount of motivation provided by the classroom atmosphere. The June examination acts as a statute of limitations: thereafter the pupil considers himself free to forget the facts learned, and passes on to another textbook where he begins again the process of memorizing and reciting facts.

If at any time the Catholic schools of this nation or of any other nation make known to children a thousand facts, or even two or three thousand facts, which when once learned must be remembered up to the end of their school career, and if measures are taken to insure the regular repetition and testing of these facts, it will be found that the facts are remembered with almost absolute perfection. Psychologically it is well within the power of children to memorize facts at the rate of a thousand per week, or better. Nothing gives them greater satisfaction than to be confronted with a task which has the appearance of being reasonable and which is within their capacity, and then to be commended for having finished their job. And if it be said that such a selection of a body of minimum essentials would freeze the curriculum, would cause teachers to overemphasize drill, and would eliminate other material of an interesting and useful nature, the answer is that this need not by any means be the case. The difficulty would not result from the fact that schools had been presented with a certain body of knowledge that had a prior claim to being learned. It would arise rather from the fact that the material was either

poorly selected or poorly taught. If the objection were valid, we ought to cease teaching fundamentals and essentials of all kinds, such as the tables in arithmetic and the spelling of common words.

The Religion Essentials Test, within the framework of its inescapable limitations as an objective test, helps toward the mastery of a set of minimum essentials which has probably more authority behind it than any other set. But there are certain still more important things which the test does not accomplish and for which we hope in the course of time to construct tests and scales. In the first place, the test measures only memory, not comprehension. A pupil may know that an indulgence remits some or all of the temporal punishment due to sin, without having any clear concept of any of the terms used in the definition. Even in cases in which the test item calls for knowledge of what a word means, it is possible for the pupil to answer with another memorized word which he may not fully comprehend. We therefore need tests of comprehension. Further, we need tests of what might be called application. An individual may know, for example, that a copyright protects an author and his publisher against infringement, yet fail ever to realize that it is a moral wrong and a penal offense to mimeograph or hectograph such material for private use. Many an individual knows moral principles which he fails to apply effectively to his own life; and many, too, apply certain principles with needless rigor. Finally, and most important of all, we need tests or scales of attitude and appreciation. Our schools today contain many bright-faced, clear-eyed boys and girls who learn the lessons that we set before them and who do not in their hearts accept the truths that those lessons teach. What child but can tell us that Christ is God and that the Catholic Church received her commission from Him; yet how sterile is that knowledge unless together with it there exists a love for Christ, a confidence in Him, a devotion to His interests, an admiration for all that the Church has, is, and does, a desire to labor and to suffer for the cause of Christ! No test or scale that we can construct with the techniques we have so far



mastered can adequately measure appreciations and attitudes such as these; but we can at least develop instruments that give some inkling of what is in the heart and of what is lacking, and that direct the attention of the teacher to outcomes of instruction which, while they defy measurement, may be better achieved because of an effort to define them more clearly and to obtain at least some evidence of the extent to which they have been realized.

If a teacher spent an entire semester on the motherhood of Mary or on the Passion of Christ, it might well be that all the facts taught were forgotten but that the minds and hearts of children received impressions that would influence the course of their entire lives. Those members of the Church who are truly valiant and heroic Catholics are so because of strong convictions and deep emotions. No effort at identifying facts to be comprehended by the intellect and retained by the memory should interfere with the teaching of facts which, with the assistance of God's grace, can appeal to the heart.

The attempt to develop an arsenal of tests for the use of the Religion teacher shall have justified itself if as a result we distinguish better between essential facts and nonessential facts, between facts to be retained forever and facts to be remembered only until they have left their impress on the soul. Tests in Religion should never be permitted to produce exaggerated emphasis on mere factual information. Properly used, they will decrease the amount of such emphasis and increase the effectiveness of the emphasis that remains. Instead of learning week after week a great number of facts which they are later permitted to forget, pupils will learn fewer facts perfectly and permanently, spending the time thus gained in activities leading to comprehension, application, and appreciation.



## WHAT DO CATHOLICS READ?

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EDITOR'S NOTE: Teachers at all levels of Catholic education will be interested in this article. Looking forward to Catholic Press Month, we would like to suggest a project, appropriate from the seventh grade on: (1) Discover the Catholic periodicals that are to be found in the homes of pupils and students; (2) Investigate the degree to which these publications are read, or at least find out for the diocesan weekly the extent and kind of reading it is receiving. Studies frequently show that a good percent of homes subscribing for a paper never read it. If this is the case, the school may be at fault. To what extent does it cultivate an intelligent enthusiastic use of the Catholic press?

As part of her work of extending the Kingdom of Christ on earth, the Catholic Church, through numerous organizations, publishes a large amount of periodical literature. Since this literature is of importance in strengthening the faith or preventing leakage it is of value to know how much of it and what types of it are being read by Catholics.

There is, of course, an enormous amount of what we shall call "secular periodical literature" rolling from thousands of presses each day. This body of material is difficult to classify from the religious point of view. It varies in moral quality from publications which rarely, if ever, offend against sound ethics, down through a long line of publications of different shades of editorial policy to the lowest and most degrading type of pornographic filth. However, little of this secular literature can be assumed to exert a positive Catholic influence of any degree. Some of it can be described as ethically wholesome; more of it would be termed of a neutral nature with more or less frequent offenses against moral sensibilities; a considerable amount of it is positively injurious, especially to the young. Fortunately, a considerable number of the last mentioned type of periodical has recently been suppressed by government action, and more suppressions may be expected in the campaign to clean up the magazine market.

In a recent parish study<sup>1</sup> an attempt was made to answer the question, "What do the parishioners read?" The results are of interest to persons in the religious instruction field as an index of trends some of which should be encouraged and others discouraged.

About 25 percent of the families read no Catholic periodicals whatsoever, but most of these families were lapsed or in the mixed religious status group. Thus, 14 percent of the practicing families, 34 percent of the mixed religious status families, and almost 75 percent of the lapsed families, reported no Catholic periodicals.

One piece of Catholic literature was reported by 432 families, 41 percent of the total. The practicing families and the mixed religious status families reported about the same proportionate number—44 percent and 46 percent, respectively. Thirty of the lapsed families, or 22 percent, reported reading one Catholic periodical.

About 20 percent reported reading two Catholic periodicals, and eight percent reported three. From then on the figures dropped sharply, few families reading four or more magazines. As would be expected, practically all those reporting two or more Catholic periodicals were practicing families.

Some indication of the caliber of Catholic reading being done in the parish may be found by a listing of periodicals in the order of their importance gauged by the number of copies taken. From a sample study of one-third of the schedules, the following listing resulted:

Diocesan weekly newspaper	Jesuit Missions
Sacred Heart Messenger	Columbia
Young Catholic Messenger	Holy Name Journal
St. Anthony Messenger	Victorian
The Missionary	Field Afar
Far East	America
Extension	Ave Maria
Little Flower Magazine	Chalice

<sup>1</sup> Most of the material for this article is taken from the author's *Leakage from a Catholic Parish*, a dissertation presented to the faculty of the School of Social Work of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Sign  
Blind Orphan's Messenger  
Social Justice  
St. Columban's  
Colored Harvest  
Crusader  
Franciscan Almanac

Christian Family  
Shield  
St. Anne de Beaupré  
St. Jude  
Queen's Work  
Holy Childhood  
Tabernacle and Purgatory

Half of the homes in the parish take the diocesan weekly newspaper which ranks among the best Catholic weeklies in the country. In September of each year the paper has an intensive subscription campaign. The *Sacred Heart Messenger* is taken in about one-tenth of the homes. Perhaps the *Young Catholic Messenger* would rank higher if an exact count had been taken, since it is subscribed to by a number of classes in the school. Agents for the *St. Anthony Messenger* and *The Missionary* cover the parish regularly, and some of the families have kept up subscriptions to these periodicals for a number of years. Mission interest explains most of the other subscriptions. As the study was made before *Social Justice* was suppressed, the large number of subscriptions to that magazine testifies to the intense interest on the part of a good portion of the parish in the writing and radio work of the Rev. Charles E. Coughlin. Noticeable by their absence are such periodicals as *The Catholic Digest*, *The Christian Front*, *Commonweal*, and *Catholic World*; significant also seems to be the small number of subscriptions to *America*. Perhaps this type of magazine holds little interest for the members of the parish; more probably, the parishioners know little if anything about these magazines, for vigorous campaigns in their behalf have not been carried on.

Considering now the secular magazines subscribed to or bought in the parish under study, the figures showed that 55 percent of the families reported reading no secular periodicals whatsoever. This contrasts sharply with the 25 percent who reported no Catholic periodicals read, but it must be qualified by the knowledge that secular newspapers were not included since it was assumed that at least one daily paper entered each home.

About 18 percent read one secular periodical, 12 percent

read two, 10 percent three, and the balance four or more. Unlike the figures for Catholic periodicals there was no very great variation anywhere along the line when the figures were considered by religious status groups; i.e., about the same proportionate number in each religious status group read none, one, two, or three secular periodicals.

A sample study was made to discover the type of secular periodical literature to which parishioners were exposed. As in the foregoing, the list follows the order of number of readers, starting with the highest:

Liberty	Reader's Digest
True Story	Cosmopolitan
Collier's	Look
Saturday Evening Post	American Legion
Official Detective	Boy's Life
Woman's Home Companion	National Geographic
Good Housekeeping	Redbook
Pictorial Review	Sports Stories
Western Stories	Love Story
Life	McCall's
Ladies' Home Journal	Argosy
True Romance	Parents
Popular Mechanics	Air Stories
True Confession	Mystery Stories
Time	Physical Culture
Screen Play	Railroad Stories
Photoplay	Stamps
American Magazine	Woman's World
American Home	American Boy
Delineator	Screenland
Modern Mechanic	

The two magazines that lead in circulation among the parishioners are apparently *Liberty* and *True Story*. *Collier's*, *Saturday Evening Post* and *Official Detective* follow in the order given. Hardly any of the magazines in the list can be said to be definitely anti-Catholic in tone, although such publications as *Time* and *Life* grossly misrepresent from time to time the Catholic viewpoint. Some of the others, in illustrations and stories, frequently run counter to the general

principles of morality. Particularly dangerous are such flesh-purveyors as the "True" story, romance, or confession magazine in which every article, feature, advertisement, and illustration fairly drips with the sensual appeal. As in the list of Catholic periodicals, the absence of what may be termed "thought-provoking" magazines is noticed: *Atlantic Monthly*, *Harper's*, *Survey Graphic*, and *Business Week*, to mention but a few.

What can be learned from this survey? First of all, a glance at the lists indicate that the tone of reading in the parish, in both the Catholic and secular fields, could be considerably raised. For some adults, this seemed an almost hopeless task, as an incident, repeated too often to be purely accidental, may illustrate.

There was a question on the schedule concerning books. It was quite disconcerting when, on being asked, "What books do you people read?" the interviewee would dig down into a rack and producing some first-rate pulp magazines ask, "Do you mean these?"

Or, again, what can be said of the reaction of the housewife who answered the same question: "Books? Oh, yes, I have lots of 'horror books' around." Then dashing from the room, she came back shortly, apologizing for the frayed appearance rather than the quality of the "thriller" magazines that she presented as exhibits.

To develop habits of good reading in students is, of course, not solely the responsibility of the Religion department. But Religion teachers can encourage to a greater degree the reading of Catholic books and magazines. How? The answers are obvious. Check the library shelves for notable omissions and see that the librarian subscribes to the missing periodicals and books and prominently displays them on arrival. Call the attention of the class to good articles as they appear. Get a class subscription to one or more periodicals. Suggest or require readings and discussions based on them. The negative approach of verbally discouraging the excessive reading of cheap and trashy magazines may not accomplish very much. But if students spend more time reading good literature, the moments or hours they spend locked in the grip of the "pulpers" will be proportionately decreased.

## A CAUSE IN CHRIST

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"I find no cause in Him." Flat and final, the words came from the lips of Pilate, a summation and a dismissal of his relations with Christ. He refused to investigate Christ's claim to kingship, and thus rejected His authority; he remained indifferent to the nature of the truth that Christ proclaimed, and thus rejected His doctrine. After this double rejection, what could follow but the declaration: "I find no cause in Him."

These words, so often cited in palliation of Pilate's conduct, are in reality its condemnation. They are the key to Pilate's character, and consequently to his guilt. To him, Christ is at best "innocent"—synonymous here with innocuous. He finds in Him no cause for condemnation, but neither does he find in Him a cause for dedication. He has seen Jesus and conversed with Him; He has studied His actions and His attitude. But he is not moved to proclaim Him wise, august, powerful, divine—no, only "innocent." He finds in Him no cause to love, to venerate, to worship. No cause to proclaim himself the friend of Christ, to strike a blow in His defense. No cause for which to sacrifice position, reputation, life itself. Pilate finds no cause in Him—in Christ, the Ultimate Cause of every cause!

By some scriptural commentators, Pilate has been handled quite gently. Tertullian speaks of him as one who rejected Christ but who would have accepted Christianity, while the Abyssinian Church has found for this weak-willed man a place in its martyrology. But the Catholic Church—One, Holy, Roman and Apostolic—holds with neither heresy nor schism; it insistently demands that its members shall find a cause in Christ. Fortunately, in the educational field, ex-

ample precedes precept, for those upon whom rests largely the task of education—Priests and Sisters—have found in Christ a cause of utter dedication. Do we always follow up this initial, vocational advantage?

Just now we count ourselves fortunate in having our classes addressed by some member of our fighting forces, knowing well what a stimulus to patriotism is the sight of a uniform, the glint of a gun, the frank, forthrightly words of one who is giving all in his country's cause. Daily it is our privilege, garbed as we are, to present, in our own person, just such a picture, but in another sphere, to our students. Should not, then, the majority of those graduated from our Catholic schools go out with a fixed ideal of Christ as a model and a leader, steadfast in the conviction that Christ is a cause for which to live and to die? Catholic schools are sometimes accused of a lack of patriotism. Our easy answer to that is the thirty-one percent of Catholics enlisted in the defense of our country. Is it out of place to ask ourselves if we are doing as well by the Church, Christ's Mystical Body, as we are doing by our country? Graduates from our Catholic schools and colleges who are defaulters on their national obligations are, thank God, rare. Did every Catholic student have a Christian character formed within him, defaulters to Christ would be still more rare. Could we not thoughtfully and profitably compare the routine "Be proud that you are an American" of the civics class, with the most infrequently heard "Never be ashamed that you are a Catholic" of the religion class? This "Never be ashamed that you are a Catholic" may well be the *terminus a quo* of many a Pilate-patterned pupil.

Tomes have been written during the past quarter of a century on character measurement, character training, character formation. With a world being blasted to ruins about us, the time for writing has passed, the time for action has come. The Catholic teacher of today has not only unparalleled opportunity for service, but an unprecedented obligation of rendering service. A century ago, the Church, in the field of social service and the person of Ozanam, heard from an incredulous world the scoffing challenge: "Show us your



works." Today, in the field of education, the same cry goes up, not deridingly, not tauntingly, but in desperate appeal: "Show us your works. Show us—give us—men and women of character who will lead us from the morass of error to the firm terrain of truth. Shrinking from the shadow of the dominant 'isms of the day, with their relentless rulings and ruthless repressions bringing moral and material ruin to country after country, our fellow citizens would repeat—did they but know them—the very words of Pius XI: "For it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only consistency in following eternal principles of justice."<sup>1</sup> A chaotic universe, threatened with destruction, demands leaders who can think clearly, advise surely, plan wisely, and act consistently. Who but our Catholic educators can form such leaders?

What strong, secure foothold have we Catholic teachers! Ours not to wander in the quagmire of naturalistic education, following a truncated grotesquerie of both nature and education. Ours not to mouth the patter of "social approval," "shifting *mores*," "utilitarian norms of behaviour." Ours not to find relish in the unsubstantial wordiness of "to go back to ultimate principles in this field (character education) would condemn us to a sort of infinite regression into ethical disputations; there is only one method of escape, and that is, to postulate an ethic, and work from it."<sup>2</sup> Postulate an ethic! After that, a Catholic educator is ready to roll welcomingly under his tongue, as a wholesome, meaty morsel, the Church's definite pronouncements, even though these be of hell and eternal damnation! Let us then, with infinite, humble gratitude for the truth that is in our keeping, have done with the halls of heresy and the schools of sham, strong in this conviction: The basic principle of non-Catholic education is doubt, its fundamental law, experiment, and the condition of its existence, change. The basic principle of Catholic education is dogma, its fundamental law is belief, and the condition of its existence, continuity. Faith, the

<sup>1</sup> Encyclical *Christian Education of Youth*.

<sup>2</sup> Bureau of Education. *Bulletin on Character Education*. No. 7, 1936.



*raison d'être* of every Catholic school, occupies there an eternity-endowed chair, and from it teaches the teacher.

#### TEACHING THE TEACHER

First, in regard to herself, Faith teaches the religious teacher, that she is divinely commissioned to carry on her work—she has “the mission to educate.” It teaches her that she has at hand the “tools,” physical, mental and moral, needed for the work. It teaches her that she can say of herself, even as Christ said of Himself: “I am not alone, but I and the Father that sent Me”; she is but the intermediary agent between God and the soul of each of her pupils.

Second, in regard to her pupils, Faith teaches the teacher that the body with its physical powers is united to a soul endowed with reason and free will; that as a creature, he is responsible to a Creator—a responsibility that imposes obedience to the Creator's laws, made known to him through the Church, depositary of divine authority. It teaches her that the Catholic pupil with whom she deals has free access, through prayer and the sacraments, to supernatural grace, thus placing him definitely beyond the slavery of purely mechanistic behaviour. It teaches her that, through grace, the pupil can be raised from the vassalage of the ignoble to the sonship of the noble—from lawless freedom to the liberty of the law.

Furnished by Faith with these certainties, the religious teacher faces serenely, but with no underestimation of either the difficulty or the sacredness of her task, the duty of so shaping the character of her pupils that Catholic ideals will dominate their lives and Catholic habits control their conduct. Here is the dual work of instructing in the principles of faith and training in the practice of virtue. If she succeeds in both, her pupils will go forth with characters cast in the same Christian mould that has successfully shaped and formed character for the past two thousand years.

#### WHAT IS CHARACTER?

What is character? Imitating the brevity of Revelation, wherein God succinctly defines His divine entity as “I am

Who am," we may say, "Character is what you are." This "what you are" is the end product of heredity, environment, ideals, and habits. What is the teacher's part in the formation of her pupils' character? Heredity is fixed. Environment, save as it concerns the hours spent in the classroom, she can influence but indirectly. But ideals and habits, the two factors wherein the mind and the will count most, are hers to work with. How may she work with them? Through the natural and the supernatural—and both are of God.

Religious teachers are not infrequently inclined to minimize the importance of the natural virtues. Accepting as true that "Life here derives its highest value by serving as a preparation for the life to come" we sometimes fail to apply this to a lower and more immediate level, and accept: "A school's greatest temporal value is its preparation for post-school life." In business, social, and economic life, the natural virtues count high for success, and they are the ones that are almost instantly obvious. Politeness, for example, is a public matter; purity, a private one. Honesty may go unquestioned for years, but industry is challenged the first day on the job. Piety is demonstrated in church; punctuality in the place of employment. It may well be that in our zeal for the theological virtues of faith, hope, and charity, we have neglected the sociological virtues of thrift, order, and reliability. Yet, these natural virtues can be idealized and are even more easily made matters of habit than are the supernatural virtues; further, through spiritual motivation, they become supernatural, and thus ramparts of defense against the base and mean are reinforced. Pilate might have found a cause in Christ, had his weak half-faith been bolstered by a strong sense of fair-play. Surely it was this building of the supernatural on the natural that Pius XI had in mind when he wrote:

Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social.<sup>3</sup>

#### INCULCATION OF IDEALS

The basis of character training is the inculcation of true

<sup>3</sup> Encyclical, *Christian Education of Youth*.

and worthy ideals. An ideal is, primarily, a thing of the intellect, for "What the mind does not know, the heart cannot yearn for." But if it remains an intellectual abstraction, it no more serves its purpose than does a book that is never read, or a model that is never copied. As Father Hull well says: "There cannot be character without some ideal, but there can often be an ideal without character."<sup>4</sup> The effective inculcation of an ideal necessitates the presentation by the teacher, and the perception by the pupil, of some trait or quality or person, in a way that stirs to admiration and to imitation. Embodied, ideals vary, so that an ideal is not so much a pattern as it is the material of a pattern. The ideal doctor, the ideal soldier, the ideal citizen, are different and distinct, but each has qualities that make for the ideal: each is brave, each is self-sacrificing, each is thoroughly conversant with his duties. Common ideals do not, therefore, make for regimentation of personality, but they do insure an identity of character, however divergent be the paths of those who hold them.

Our holy Faith is, and will always be, the greatest constructive force the world has ever known for instilling idealism. How easy for us to follow, in the atmosphere of a Catholic classroom, the four essential steps in the inculcation of ideals. First, there is the clear and definite presentation. The teacher need not grope for material. Christ and His teachings, Christian heroes and their actions, reach in an unbroken chain from present to past. In the second step, excitement to imitation, the bond of spiritual relationship works not less readily than does that of race or nation. Our American pupils may passively admire the bravery, skill, devotion, of one of foreign birth, but they are moved to active imitation of a MacArthur, a Lincoln, a Paul Revere. In like manner, Catholic pupils respond instinctively and with a sense of torch-bearing responsibility, to the deeds and lives of their spiritual forebears.

The third step in the inculcation of ideals, that is, the possibility of attainment, is beautifully cared for by the

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<sup>4</sup>Hull, S.J., Earnest R. *The Formation of Character*. B. Herder Book Co. St. Louis: 1935. P. 18.

equalizing effect of divine grace. Agnes, Pancratius, Tarcisius, down to the more recent martyrs of Mexico, had access to no more powerful sources of grace than have the Toms and Susies and Walters of the twentieth century classrooms. It requires neither the previous sinning nor the profound science of an Augustine to ask: "Cannot I do what so many thousands of every age and sex have done?" The fourth and last step, environmental opportunity to live up to the elected ideal, is furnished readily enough by life, but frequently it must be pointed out by the teacher. Our Agneses of today face not a lecherous despot, but the no less lecherous movie or magazine. The panthers that beset the boy-saint of the Coliseum have their sleek and slinking counterparts in many places of amusement, in night clubs, in debasing companionship; and Tommy of the Sacred Heart Parish, no less than Tarcisius of Rome, must fight valiantly to keep Christ intact within his breast.

Religion—Christianity—has the unique, because divine, advantage of presenting not an abstract, but a living ideal in the person of Christ. In presenting this Personality, the teacher has the certainty that the "how to attain to it" is essentially secondary, for the Ideal has power itself to stir the listener to attainment, "for the seed hath life in itself." Here the teacher should humbly keep in mind Father Drinkwater's excellent refutation of the usually accepted "You cannot draw out what you have not put in." It is just what can be done with living things. One "draws out" of a garden plot a lovely flower, whereas one did not "put in" a single brilliant petal, nor bit of green, nor faintest trace of fragrance. No, one "put in" but a colorless seed. The God-given laws of nature, determining the mutual relationship of seed and soil, of organism and environment, worked out their bionomical way. Saint Paul's application of this natural law to the mystery of our bodily resurrection, may be applied by every teacher to the spiritual seed sown by her. "But thou sowest not the body that shall be, but bare green . . . but God giveth it a body as He will; and to every seed, its

\* Brinkwater, F. H. *The Way Into the Kingdom*, Burns, Oates and Washbourne, London: 1927. P. 14.

proper body."<sup>6</sup> Truly, the teacher sows the doctrine, example, and personality of Christ; but according to divine predestination, there springs up the Christ-like athlete, the Christ-like ascetic, the Christ-like soldier, the Christ-like scholar, the Christ-like parent, the Christ-like priest.

Since then, Christ is "all things to all men," how shall we go about shaping our pupils to the character of Christ? Obviously, no one teacher, no one school, can take in the entire field of desirable character traits. May not we religious teachers learn of the technique used by our spiritual directors in our own spiritual formation? As we know, they give us, not a galaxy of virtues, but some one virtue on which to concentrate, since centuries of success have shown that an earnest, honest, continuous, striving for one virtue, brings many others in its train. This is as effective in mass, as in individual training. Let a school be outstanding for one fine character trait, and the effort to live up to that will round out in its graduates a desirable character. If one of our American universities can be known, and known favorably, for its snobbishness, and another for the length and strength of its drinking bouts, surely a Catholic school can by consistently striving for one fine thing that will hallmark its graduates, acquire a reputation befitting its Catholic aims.

#### CHARACTER AND "COFFEE CORA"

A demonstration of something analogous to this is found in one of our American colleges for women, where the foremost and most influential character educator is found, not in the administration office, not in one of its renowned chairs of learning, but in the domestic department: found in the person of a woman who for more than twenty-five years has presided over the coffee urns in the college cafeteria. One would have to search the payroll to find her correct Christian and surname, so thoroughly has the pseudonym "Coffee Cora" displaced them. Cora and her urns have become inseparable parts of a valuable whole. Enormous copper urns are Cora's—after the fashion of such equipment of a quarter of a century ago—and never within the memory of any

<sup>6</sup>I. Cor. C15, v 37-38.

student have they shone other than as fine-spun gold. From Sunday morning until Saturday night, viewed any time, from any angle, the urns stand, flawless and fleckless; and the coffee dispensed from them is as unvarying in its excellent quality as are the urns in their shining appearance.

It took something like four years, or the passing of one generation of college students, for "Coffee Cora's" faithful work at and on those urns to make an impression. But gradually, towards the end of the fourth year, there was heard an occasional giggling remark anent their unfailing brightness, and Cora's fidelity. The second generation entered college with "Coffee Cora and her urns" as something they had heard of from their predecessors. The third generation began to write them up in the college paper and to incorporate them in local puns and quips. "Cora urns her way—why can't you?" "Cora's the core of the corps." "As bright as Cora's urns" was thoroughly understood as either a sarcastic jibe hurled at a dumb student, or a quick compliment tossed to a smart one. With Cora and her urns entering their sixteenth year of shining service, the students found great pride in both. They "belonged" equally with the row of stately elms and the antiquated "Center Building," preserved as a museum. But the urns decidedly "had something" on tree and hall. They were "alive," the person responsible for them could be talked to, questioned, consulted. And that is precisely what the students took to doing.

Their respect for "Coffee Cora" is immense and profound. They deduce from her remarkable fidelity to ore task, and the outstanding success she has achieved in it, that this bespeaks in her qualities that make for a wise and prudent adviser on many subjects. The campus-collected tales of "Coffee Cora" have become sacred tradition. These tales deal with both the general and the particular. To the latter classification belongs the anecdote of the saving of Susan B., lovely junior, from a disastrous elopement. Cora's canny warning: "Miss Susie, that boy ain't your grade and he ain't your grind—you two just won't blend," gave preserving pause to the infatuated girl. The general variety of tales tells of countless freshmen, all but sunk in dismissorial waters,



stung to the saving "swim on" by Cora's caustic: "Weak coffee and weak people ought to be thrown out." This legendary lore grows daily from the students' "cafeteria consultations" as Cora fills their cups. A "date" is briefly described, and sober attention given to Cora's opinion of him. The best girl-friend has proven disloyal; does Cora advise that she be dropped? That "trig" course is hard sledding; what does Cora think of students who "switch"? The questions are put in anxious sincerity, and her answers accepted as oracular. Why? Because of the students' respect for one who has unfailingly done one thing well. Cora and her coffee urns are a challenge and a symbol which, for a quarter of a century, not one student has escaped. If the menial can be thus metamorphosed, surely the spiritual can be made serviceable.

#### CONCENTRATION

Had every teacher some *one* definite character trait in mind, she would use both religious instruction and personal example in a way that would tend to develop that one trait. Setting as her goal, the inculcation of *one* thing, her classes and her conduct would be emphasized in accordance with her goal. For the sake of illustration, let us suppose that a Catholic school decides that the marked trait of its pupils shall be the supernatural virtue of fortitude, presented to the pupils as courage. How can religious instruction and personal example contribute to this goal?

#### RELIGION'S CONTRIBUTION TO COURAGE

The dogma and doctrine of Christ are the core of religious instruction. Moreover, Christ Himself is the supreme, living ideal, so that unless "learning Christ" and "putting on Christ" are interchangeable terms, our schools fail in their purpose. We educate in Catholicism, but we do not give a Catholic education. To what end doctrine and dogma, if principles and purposes do not follow? Can we present Christ as the ideal of courage in a way to stir to their depths the emotions of youth? To ask that question is to conjure up instantly the picture of Christ as the valiant Leader, demanding above all, courage as the badge of discipleship.

The task Christ faced—the redemption of mankind—called for infinite courage. “For the Son of Man came to seek and to save that which was lost.” He showed courage in planning: “Going, therefore, teach ye all nations.” He showed courage in self-denial: “Jesus fasted forty days and forty nights.” He showed courage in presenting the truth: “Will you also go away?” He showed courage in friendship: “Many sins are forgiven her because she hath loved much.” He showed courage in facing His enemies: “I am He.” He showed courage under false accusation: “Jesus was silent, so that Pilate wondered.” He showed courage in the denial of all human affections: “Son, behold thy mother.” So does the golden thread of courage, divine, yet human and imitable, run through the entire mortal life of our Blessed Lord.

When the heart of youth is emotionally aroused to admiration of such an Ideal, how readily, how eagerly, it turns to imitation. It will be faithful to the discharge of all of its religious duties, privately and publicly, because that requires courage. It will refrain from every form, actual or implied, of lying and deceit, because that requires courage. It will persevere at the hard and unattractive task, because that requires courage. It will take the part of the absent, the weak and the unpopular, because that requires courage. It will keep on in the face of difficulties and prospective failure, because that requires courage. It will dominate the low and base impulses of nature, because that requires courage.

How fine for a Catholic student to be convinced that it is cowardice, not courage, that leads a Catholic to ignore or to disobey the laws of the Church; that it is weakness, not strength, to tolerate the questionable joke, to condone the suggestive story, to approve the licentious gesture. In after life, as in the class room, such a student will neither wince nor wince under deserved punishment, but “stand up to it.” He will know that it is only the weakling who sulks and mopes over misunderstandings, and that the morally robust accept such things “in stride.” For under the leadership of the Divine Exemplar, supplemented by inspirational instruction, with class room situations continually presenting op-



portunities for the practice of courage, the desired likeness to Christ has been brought out.

#### PERSONAL EXAMPLE'S CONTRIBUTION TO COURAGE

The personal example of the teacher affirms or negates that which she teaches. A Sister who perseveres in the discharge of duty, despite physical pain or known disability, gives a lesson in fidelity which will point her exhortations to physical courage, and ultimately bear fruit in the combat zone, the athletic field, and the business office. The teacher who shows Christian self-control in the presence of rude insubordination, strengthens her pupils incalculably in conquering their own sentiments of anger and resentment.

The teacher may also give example of another type of courage, in the equal and absolute application of predetermined penalties for failures, either in studies or in conduct. The very boy or girl who protests most vehemently against this universal enforcement will, as an adult, be the loudest and most sincere in his praise of the teacher who was swayed neither by threats of revolt nor fear of reprisals. Again, the courage of a teacher, who, having made a mistake in an assignment, a statement, or an admonition, says candidly: "I was wrong," is a thing to bring the adolescent to his feet in ringing cheers. And the courage of a teacher, who praises, as superior to her own, the skill or accomplishments of a fellow-teacher, is of fine gold, whose glint and gleam will never be missed by the eagle eye of youth. Happy the pupil who sits under such a one. Times without number, physically, intellectually, socially, morally, will he master his own inclinations and passions because of the example that has so powerfully moulded his character.

And what of the religious teacher herself? Shall her reward be wholly this reflex one? Shall she have only the compensation of having made of her class room a drill ground for Christ-like characters? This would, indeed, be rich repayment of her labor, and perhaps she would ask no other. But our Blessed Lord will add much more, fulfilling in her regard His promise of "good measure, pressed down and shaken together and running over."<sup>1</sup> As she has measured to others

<sup>1</sup> Luke, Chapter 6, v. 38.

the likeness of Christ, so shall it be measured to her. With divine bounty there will be granted to her mind a deep knowledge of Christ, to her heart a great love of Christ, and to her life a sublime sense of utter dedication to the Cause she has found in Christ.

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### EVALUATION OF THE TEACHING OF RELIGION

Do we, as Catholic educators, and in particular as teachers of Religion, recognize the challenge thus placed before us? Do we grasp the great potentialities of our Religion to cope with such a situation? Any person, such as a Provincial, Inspector, or Supervisor, who has the opportunity of visiting our Catholic schools in action, must be filled with admiration at the zeal and devotedness exercised in behalf of Catholic education. Yet, I cannot escape the thought as to whether we fully appreciate the gravity of the present situation; whether we take a realistic view of the great responsibility placed on the Church in these critical times; whether we are perhaps taking a business-as-usual attitude toward these epoch-making developments; whether we are satisfied with being just subject-matter teachers of Religion, instead of teachers who see the pattern of Christian that the world needs so badly today; and whether we have a clear vision as to how well we are accomplishing our task of forming Christians who will be equipped and disposed to contribute toward restoring Christ to His rightful place in the individual, in the Christian home, in a Christian society, in our American democracy, and in a modern Christian civilization.

(By Brother Bernard T. Schad, S.M. Ph.D., "A Supervisor's Evaluation of the Teaching of Religion" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 315.)

## Religion in the Elementary School

### THE KINDERGARTEN CHILD AND THE LITURGY

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EDITOR'S NOTE: This is the fourth article in a series treating of "Religion in the Kindergarten." Sister Marie Imelda is president of the Catholic Kindergarten Association in the Archdiocese of Chicago and was chairman of the committee of Sisters who prepared the Kindergarten Curriculum in Religion, published in this JOURNAL's September number.

Sister had gathered her little five-year-olds around her on Monday morning for their daily talk about Jesus. Anxious to encourage the children to attend Mass, and trying to draw from them a lead that might well introduce the study of the liturgy, she asked the group of twenty-five, "How many went to Mass with mother yesterday?" All except three responded in the affirmative.

"How did Father look when you saw him on the altar? Did he wear the same kind of clothes he wears when he comes to visit our room?"

All realized that Father looked different, but could not express in what respect. Kenneth finally piped up with, "I know, Sister, he looked just like Superman. You know, he wore that long magic robe."

Unconsciously Kenneth had expressed, as no adult could, the resemblance to the Almighty, in his comparison of Father with Superman.

Sister proceeded to explain that Father, when offering Mass, was greater by far than any Superman could ever

hope to be. He, alone, could bring Jesus down from Heaven for us to love and adore. She explained how when we offered up Mass with the priest we were doing God the biggest favor we could ever imagine. This was indeed an ideal opening for the talks on the liturgy.

The liturgy of the Mass is the center of Catholic worship. It is the official "public" worship of the Church and one of her greatest assets. It should, therefore, be afforded a prominent place in the instruction of her children, even the very youngest.

Since the senses with the little child are the "whole of living," the liturgy should not only be interesting to, but eagerly followed by the kindergarten child. The child at its mother's knee is not too young to learn something of these beautiful services which find their expression in the Mass and the Sacraments. The knowledge of the liturgy will give the young child not only a means of following in the footsteps of the Divine Babe of Bethlehem, but will give him a background upon which to hinge his later, more intensive study of the Mass and the Sacraments. Children should be taught to live the liturgy, for the liturgy is as it were the prolongation of the mysteries of the life of Christ. It is "par excellence" the divine homage, the glorification of God, and the "way" that helps us become like to Jesus Christ.

Educators who would help the Catholic child of the so-called pre-school or kindergarten to know and love the liturgy of the Mass, must give them a practical knowledge of the Mass which will lead on to a use and understanding of the Missal later on. Teachers should urge the parents to take their little ones to Mass with them, and to sit close to the front so that they can see what is going on.

Friday, because it is closely followed by Sunday, the day on which most children will go to Mass, should be set aside throughout the year as a day devoted to the liturgy. "Things to watch for on Sunday" should be brought to the attention of the children. The story period should be devoted to telling, in child-like language, the story of the gospel for Sunday. The color of the vestments the priest will wear might be discussed. The particular feast, especially if it is one that would

appeal to a little child, will have a place in the religious lesson of Friday.

Kindergarten children can be taught early in the year the following reasons for attending Mass: 1. to adore God, 2. to make up for the naughty things that people sometimes do, 3. to thank God for all He does for us, 4. to ask God for the things we need. Short prayers to verbalize these reasons can be made up by the children in school, learned and said silently at Mass on Sunday. Children should be told that if they cannot remember the exact words, that telling Jesus, in their own little way, is the best way to pray to Him.

Children should be cognizant of the fact that since the Mass does these four things in the way that best pleases God, the Church has made a rule that we must go to Mass on every Sunday and all Holy Days. When the little child understands that Our Lord is really coming down upon the altar at Mass, he will go because he wants to go and not because he has to go.

Little children can learn that the priest wears special clothes when he says Mass. They are something like the clothes worn by people when Our Lord lived on earth. They are called vestments. Pictures of Jesus and the people who lived at that time should be shown to the children; and then pictures of the priest prepared to offer Mass. They will readily see the resemblance. The Mass is said in a language that does not change. We call that language Latin. Latin does not change, and it is the same in every country. It would be well to have the children learn one or two songs in Latin. It is amazing how quickly a little child can master the pronunciation in Latin and the meaning in English as well. "Veni, Domine Jesu" and "Jesu, Tibi Vivo" (*The Music Hour, First Book*, Catholic Edition, Silver Burdett and Co., Chicago) are songs which little children love to sing, and sing again.

Children of kindergarten age are attracted by color. The colors of the vestments with their symbolic meaning are readily understood by the five-year-old. A group of children, barely five, were told on Monday the symbolism of the colors—red, white, green, purple, black and blue. Without referring to the colors again, the same children were asked on

Friday if they remembered what the colors meant. Sixteen out of twenty remembered the symbolism of all six colors. Of the remaining four, only one child failed to remember a single color. Adults underestimate the ability of little children to understand and retain concrete material.

Little children take a great delight in living the liturgy of the Church throughout the year. When they see the similarity between a birthday on earth and a feast day in heaven, they will be eager to know whose feast day is celebrated each day of the year. Stories about how their own patron saints followed in the footsteps of Jesus will lead the little child on to follow that same way so as to be more like the Divine Child. Following Christ, especially in His early life, throughout the liturgical year, emphasizing always the feasts which appeal to the child mind, will make the little one not only a companion and playmate of the Child Jesus, but also increase his love for the King of Kings.

The Council of Trent has wisely said, "He who culpably avoids leading young people to an understanding of the liturgy is a hard-hearted provider, who denies children the necessary food for which they are crying out." If then we teach our little ones to live with the Church, that is, to participate in the liturgy of the Church, going through the life of Christ in the kindergarten and every recurring Church year, we shall have a foretaste of the eternal participation in God's blessedness and His triumphant life that has no end.

*Words to learn and use:*

Mass	Latin
Vestments	Missal
Chalice	Communion
Host	Feast Day
Gospel	Crucifix

*Symbolism of the colors:*

Red . . . love. Feast of someone who died for love of Jesus. blood. Martyrs shed their blood for love of Jesus.

- White . . . joy. Feast of Blessed Mother, Our Lord, and all the Saints who did not shed their blood for Jesus.
- Green . . . hope and life. Through Christ is born the hope of salvation; Sunday is a day of life, so green is worn on all Sundays, except in Advent and Lent.
- Purple . . . penance. Worn during Lent and Advent. Tells Jesus we are sorry for all the naughty things we have done.
- Black . . . a sad color. Expresses sorrow at the death of a dear one. Tells us the priest is praying for someone who has died.
- Blue . . . Blessed Mother's color. Symbolizes her faithfulness to us.

*Things to observe at Mass.*

1. When we go to Mass, we talk to Jesus only.
2. When the altar boy lights the candles, it is time for Mass to begin.
3. When the priest comes to the altar, we stand up straight, to show respect for him because he is acting for God.
4. When the priest starts to pray, we pray too.
5. The priest reads the prayers from a big book or Missal.
6. When the priest goes to the left hand side of the altar, we stand up. He is reading the "Gospel."
7. When Father talks to us at Mass, we should sit quietly, listen and learn. He will tell us some things about God.
8. The altar boy pours wine into a gold cup (Chalice). The priest will change this wine into Our Lord's blood.
9. Father raises up a little gold plate. It has a piece of bread on it. He will change this bread into Our Lord's Body.
10. When the little bell rings we should kneel and get ready, for Jesus is coming soon.
11. When Father elevates the Host we say, "My Lord and My God" and bow our heads.
12. When Father elevates the Chalice we say, "Dear Jesus, I love You."
13. When the people are going to Communion, we tell Jesus how much we love Him and ask Him to come to us soon.



14. When Mass is over we leave our places, genuflect and say "Good-bye" to Jesus. We came quietly into the church to worship God, now we out of the church quietly to live for God. The Mass teaches us that we should live as children of God. Now we should try to be honest, truthful, patient, kind, helpful, generous and above all obedient.

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### CATHOLICS AS RESPONSIBLE CITIZENS

We cannot begin to understand the very grave responsibility that rests upon the shoulders of all educators in training for responsible citizenship unless we accept the task as a part of Catholic educational philosophy. Even this acceptance on the part of the Catholic educator will fall short unless he goes higher and seeks the aim and objective of citizenship in moral theology. The Catholic teacher not only instructs the pupil in moral principles of government, but convinces the pupil that the knowledge of these principles begets a moral obligation. It is not sufficient to teach citizenship in the Catholic school as a subject, but the Catholic teacher teaches a child, an individual, who some day will be an intrinsic part of the various civic bodies in which he shall live. It is comparatively easy to teach the principle and practice of arithmetic or technical grammar, but it is another thing to send a boy and girl into the world with an intelligent moral realization of the dignity and grandeur enjoyed by citizenship in the United States of America.

(By Right Rev. John J. Fallon, A.M., "Catholics as Responsible Citizens" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 329.)

## THEOLOGICAL DETAILS OF "THE REVISED BALTIMORE CATECHISM"

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EDITOR'S NOTE: This is the fourth article in a series contrasting the original *Baltimore Catechism* with the *Revised Baltimore Catechism*. Father Connell's articles are planned to help those using the *Revised Baltimore Catechism* as a manual of instruction, pointing out the theological implications, lesson by lesson.

### LESSON 8

Question 90 is rather lengthy and may appear rather formidable, but it is called for in order to provide pupils with a correct and adequate idea of redemption—a word which we use so frequently and which is concerned with a very basic Christian doctrine. There was no definition of redemption in the old *Catechism*, although the word itself was used. The present definition contains several important truths—that our Lord wished to save *all* human beings without exception, that His sufferings and death constituted a *sacrifice*, that He made *satisfaction* for the sins of men, and that He *merited* for mankind the restoration of what had been lost by sin, the privilege of being children of God and heirs of heaven.

Question 78 of the old *Catechism*, describing the sufferings of our Redeemer, mentions only His bodily afflictions. The corresponding Question 91 of the *Revision* includes also "His bitter agony of soul," which was indeed the more painful element of the sacred Passion. Question 92 is the same as the former Question 79. The previous Question 80, explaining why the day of Christ's death is called "good," has been omitted, as a point which the capable teacher will naturally explain in the course of the lesson. Question 93, referring to the place of Christ's death, uses the Hebrew term "Golgotha," instead of the Latin "Calvary," which is rendered

"Place of the Skull" in the new translation (Matthew, XXVII, 33). This same question also adds that Golgotha was a place outside the city of Jerusalem. Question 94, enumerating the lessons of Christ's Passion, makes a very important addition to the former Question 84, by designating God's love for man as the first thing we learn from our Saviour's sufferings and death. Question 95 of the *Revision* unites the former Question 85 and Question 86 into one, to explain the clause of the Creed: "He descended into hell."

Question 87 of the old *Catechism* had given as the reason for Christ's descent into Limbo the purpose of announcing to the souls detained there the tidings of their redemption; but Question 96 of the *Revision* more correctly states that He went to Limbo to announce that He had reopened heaven, not merely to the souls there present, but to all mankind. Question 88 and Question 89 of the original *Catechism* appear unchanged in Question 97 and Question 98 of the *Revision*. Question 99 is new. It proposes two reasons why our Lord rose from the dead. The first refers to Christ Himself and His teaching—to show that He is true God. The second has reference to the faithful followers of Christ—to teach us that we too shall rise from the dead. Question 100 is new in this lesson, although the truth it presents—that all men will rise from the dead, but only those who have been faithful to Christ will share in His glory—was found in Lesson 37 of the old *Catechism*.

Questions 101-103 correspond to Questions 90-93 of the old *Catechism*, but a few changes have been made. Whereas it was previously stated that our Lord remained on earth for forty days after His resurrection *to instruct His apostles*, it is now asserted that He remained *to complete the instruction of the apostles*. The change may appear insignificant; yet in reality it is important in the interest of the meticulous accuracy which was the objective of those who compiled the *Revised Catechism*. This modification is intended to point out that our Saviour had devoted Himself to the instruction of the apostles in the course of His public life, so that His task in the forty days between His resurrection and His ascension was merely to complete this work. In Question 101 a phrase

is added to make sure that the pupils understand well that at His ascension our Lord entered into heaven in body as well as in soul. Question 103, stating that for all eternity Christ exercises the supreme authority of a king, gives the occasion for explaining the kingship of Christ, which is now observed by a special feast on the last Sunday of October. Finally, Question 104 is new, placed in this lesson as an explanation of the words which terminate that portion of the Creed dealing with the Son of God—"from thence He shall come to judge the living and the dead."

### LESSON 9

This lesson embraces portions of the former Lessons 9 and 10, and has the modified title "The Holy Ghost and Grace," whereas the former Lesson 9 was entitled: "The Holy Ghost and His Descent upon the Apostles." The portions of this previous lesson concerning the visible descent of the Holy Ghost on the first Pentecost have now been transferred to Lesson 11, on the Church.

Questions 105-107 are substantially the same as the former Questions 94-96. However, the new Question 108 distinguishes the twofold activity of the Holy Ghost in the sanctification of mankind—His indwelling in the Church as a whole and His activity in the souls of individual members. Questions 109 and 110, defining grace in general and distinguishing the two types of grace, sanctifying and actual, are the same as Questions 103 and 104 of the old *Catechism*. But Question 111, giving the definition of sanctifying grace, is far more accurate than Question 105 of the former version. The latter defined sanctifying grace merely in terms of one of its effects—that it makes the soul holy and pleasing to God. The new definition brings out the very nature of sanctifying grace, by stating that it confers on the soul a new life, that is a sharing of the life of God Himself. It is to this great privilege that St. Peter refers when he speaks of Christians as "partakers of the divine nature" (II Peter, I, 4). In Question 112 the chief effects of sanctifying grace in the soul are pointed out under four headings. Question 113, the definition of actual grace, is practically the same as the former Ques-

tion 110, and points out the two ways in which actual grace assists man—by enlightening his mind and by strengthening his will. Question 114, concerning the possibility of resisting God's grace, adds to the mere statement of fact found in the former Question 112 the reason why man can reject grace—because the human will is free, and even God does not coerce it. Questions 115 and 116, explaining the reason for the necessity of grace, give a much more complete presentation than the former Question 111, which did not distinguish between the two types of grace.

Questions 117 and 118 are entirely new, and convey most practical lessons. The former, pointing out the principal ways of obtaining grace, designates prayer and the sacraments, especially the Holy Eucharist. The latter describes briefly the requisites for rendering even the most ordinary actions of daily life meritorious for heaven. The two essential conditions mentioned here are—first, that one be in the state of sanctifying grace; second, that he perform his actions out of love for God. Theologians discuss at length the precise form of intention necessary to direct all our actions to God. Naturally, the Catechism cannot present this problem in detail. The most practical suggestion, which every teacher of the *Catechism* should make to the pupils, is that they offer to God, out of love for His infinite goodness, all their works, even the most insignificant, and that they repeat this offering at least once a day, particularly in the morning.

#### LESSON 10

Sanctifying grace does not come unaccompanied into the soul. To it are always joined certain supernatural habits, known as the virtues and the gifts of the Holy Ghost. These form the subject of Lesson 10 quite naturally, since we have treated of sanctifying grace in Lesson 9. The general doctrine on this point is presented in Question 119, which states that three theological virtues and seven gifts of the Holy Ghost are bestowed on the soul with sanctifying grace. It is useful to note in this connection that most theologians hold that another group of virtues, known as moral infused virtues, is also conferred with sanctifying grace.

Question 120, assigning the reason why we call faith, hope and charity *theological* virtues, says that they are known as such "because they have God for their proper object." To bring out the significance of this answer, the teacher should point out that the word "theological" means "relating to God." The definitions of faith and hope, given in Questions 122 and 123, are a great improvement over those in Questions 107 and 108 of the old *Catechism*. The latter made no mention of a very essential factor of these virtues, the formal objective or motive. This defect is now remedied, for Question 122 states that we believe revealed doctrines "on the word of God revealing them, who can neither deceive nor be deceived"—a phrase which is taken, almost word for word, from a decree of the Vatican Council; and Question 123 proposes as the motive of hope three divine perfections, God's omnipotence, fidelity to promises and mercy. The definition of the third theological virtue—charity, found in Question 124, is the same as that given in Question 109 of the old *Catechism*.

Question 125 names the seven gifts of the Holy Ghost. It is interesting to note that in the old *Catechism* these gifts were treated in Lesson 16, as an effect of the sacrament of Confirmation. Now, while it is true that this sacrament stimulates the activity of the gifts, it does not confer them for the first time, as some Catholics apparently believe. The gifts are given with sanctifying grace, and they increase in the soul in a measure corresponding to the increase of grace; hence, they are appropriately treated in connection with grace. The new *Catechism* does not explain each gift individually, as the old *Catechism* did in Questions 178-184, but it describes their general activity in the soul in two phrases, referring respectively to their functioning in the intellect and in the will—first, they make us more alert to discern the will of God; secondly, they make us more ready to fulfil the divine will.

The gifts are habitual qualities; they produce as effects, certain acts. The first type of these actions comprises the twelve fruits of the Holy Ghost. St. Thomas states that the fruits are virtuous acts, performed under the inspiration of

the Holy Ghost, having attached to them great sweetness, like delicious fruit. Question 128 names the twelve fruits, which are mentioned by St. Paul in his Epistles, particularly in the Epistle to the Galatians, V, 23.

The beatitudes, eight in number, are given in Question 129. They were pronounced by our Lord in the course of His Sermon on the Mount (Matthew, V, 3-10), and indicate the happiness that comes to those who practice virtue in an exalted degree under the impulse of the Holy Ghost. This happiness is conferred even in the present life, but will be given in fullest measure in heaven. It is to be noted that the beatitudes as proposed in the *Revision* are worded in accordance with the new translation to the Scripture. Questions 123 and 129, enumerating the fruits of the Holy Ghost and the beatitudes, correspond to Questions 185 and 186 of the old *Catechism*.

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#### EVALUATION OF THE TEACHING OF RELIGION

The Religion teacher of this modern age must broaden his perspective in such a manner as to visualize the life experiences facing our future citizens, in their family life, in society, in business, as a citizen, and as an integral part of this modern civilization. He must also have a clear understanding of the forces, social, economic, political, and religious, that have brought us to the chaotic state in which we find ourselves today. The Religion teacher is not expected to teach sociology, economics, and political science in his Religion course, but these factors must form his background if those who leave our schools are to take their place of influence in this modern world. Familiarity with the encyclicals and letters of Pope Leo XIII, Pius XI, and our present reigning Pontiff, Pius XII, on these various problems, will supply him with a sound Catholic background.

(By Brother Bernard T. Schad, S.M. Ph.D., "A Supervisor's Evaluation of the Teaching of Religion" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 313.)



## SCRIPTURAL REFERENCES FOR "THE REVISED BALTIMORE CATECHISM"

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EDITOR'S NOTE: In January, 1942, the JOURNAL began the monthly publication of scriptural references for use with *The Revised Baltimore Catechism*.

The author's method of recording references is as follows: A reference, e.g., Psalm 138, 2 is given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference is given a short "lead" concerning the content of the reference: e.g., Deut. 4, 25. . . . The oneness of God is stressed. Scriptural references are stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter: e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 1, 1-2, 25. . . . Then the reference for each question is given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism*, No. 2. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism* No. 1, the fact is noted thus: 1 (No. 1, 1); 2 (No. 1, 14).

For the sake of convenience the order of the references follows the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this is noted after the "lead" has been indicated.

### LESSON 16

#### *The First Commandment of God*

- (a) Exodus 20, 2-6      God gives the first commandment to Moses.
- (b) I Corinthians 13, 13      St. Paul lists the three virtues of faith, hope, and charity, acts of which constitute worship of God.

*Question 198 (No. 1, 88). The first commandment of God is: I am the Lord thy God: thou shalt not have strange gods before Me.*

- (a) Exodus 20, 2-6      Moses records in these two books the first commandment as given to him by God.  
Deuteronomy 5, 6-10      The commandment is found in its lengthened form.

*Question 199 (No. 1, 89). By the first commandment we are commanded to offer to God alone the supreme worship that is due Him.*

- (a) Exodus 20, 2-6      The commandment itself expresses the supreme worship that must be offered to God alone.
- (b) Deuteronomy 10, 12      Israel is required by God to love Him, to fear Him, to serve Him; that is, to give Him worship.
- (c) Wisdom 13, 1-9      Men should recognize God as existing and as the Creator of all things; they should acknowledge Him, that is, they should worship Him. (This passage is an indirect commentary on the first commandment. Read also Romans 1, 18-32.)

*Question 200 (No. 1, 90). We worship God by acts of faith, hope, and charity, and by adoring Him and praying to Him.*

- (a) Deuteronomy 10, 12      This passage implies acts of faith and hope, expresses charity, and indicates service.
- (b) II Paralipomenon 6, 1-42      Solomon's prayer at the dedication of the temple contains all the elements of worship of God.
- (c) Matthew 6, 9-13      The Lord's prayer includes the various acts that constitute worship of God.

*Question 201. Faith obliges us:*

*first, to make efforts to find out what God has revealed;*

- (a) Matthew 13, 45-46      In the parable of the pearl of great price our Lord inculcates the necessity of making efforts to discover the kingdom of heaven (this includes God's revelation).

*second, to believe firmly what God has revealed;*

- (b) Luke 9, 35  
John 1, 18  
Mark 16, 16      These texts tell us that God the Father commands us to hear His Son, who has revealed the Father to us. The Son commands us to believe or to be condemned. This belief concerns what Christ has taught and revealed (Matthew 28, 19-20).
- (c) II Timothy 1, 8-12      St. Paul speaks first of the gospel that he has preached, the doctrine of Christ. Then he refers to his firm faith in that doctrine.

*third, to profess our faith openly whenever necessary.*

- (d) Matthew 10, 32-33      Our Lord implies the necessity of confessing Him before men, that is, of professing our faith.

- (e) Acts 5, 16-32 \* An example of open profession of faith made by the apostles.

*Question 202. Hope obliges us to trust firmly that God will give us eternal life and the means to obtain it.*

- (a) Titus 1, 2 Hope directs us to everlasting life, which God has promised us. St. Paul indicates that God will fulfill his promise.
- (b) Titus 2, 13 Christians should look forward to the blessed hope and coming of the glory of Christ. (Cf. Titus 3, 7.)
- (c) I Peter 5, 6-7 Peter encourages the early Christians to cast their care upon God since He has care of them. This implies hope in God, especially that God will give them the means they need to attain their end.

*Question 203. Charity obliges us to love God above all things because He is infinitely good, and to love our neighbor as ourselves for the love of God.*

- (a) Matthew 22, 37-39 We are obliged to love God above all things and our neighbor as ourselves.
- (b) I John 4, 7-21 St. John describes the love that we should have for God and for the neighbor.

*Question 204. A Catholic can best safeguard his faith by making frequent acts of faith, by praying for a strong faith, by studying his religion very earnestly, by living a good life, by good reading, by refusing to associate with the enemies of the Church, and by not reading books and papers opposed to the Church and her teaching.*

- (a) Luke 17, 5-6 The apostles pray for an increase of faith; our Lord speaks of strong faith.
- (b) I Corinthians 5, 1-11 St. Paul excommunicates a sinner in the midst of the Corinthians; one of the reasons he brings forward is that association with the sinner may easily corrupt the entire Church. (This is an example that may be used to explain the section referring to association with the enemies of the Church.)
- (c) Ephesians 1, 4  
Philippians 1, 27 In these texts St. Paul exhorts his readers to lead good lives in order that they may be worthy of their faith and may stand fast in their faith.

*Question 205 (No. 1, 91). A Catholic sins against faith by infidelity, apostasy, heresy, indifferentism, and by taking part in non-Catholic worship.*

- (a) Matthew 10, 32-33 Our Lord speaks of the sin of infidelity: those who deny Him before men.
- (b) Matthew 22, 5 An example of indifference is given in the parable of the wedding banquet by those who neglected the invitation of the king and went their ways.
- (c) John 3, 18 Judgment is already made upon him who does not believe.
- (d) II Corinthians 6, 14-18 St. Paul states the principle that forbids Catholics to participate in any worship that is not Catholic: there can be no participation between Christ and evil.
- (e) I Timothy 1, 19-20 Hymeneus and Alexander were guilty of apostasy. (cf. Hebrews 6, 4-6.)
- (f) Titus 3, 10-11 St. Paul tells Timothy to avoid heretics. (cf. Romans 16, 17; II John 10.)

*Question 206. A Catholic sins against faith by taking part in non-Catholic worship because he thus professes belief in a religion he knows is false.*

(N.B. Protestantism of course did not exist at the time the gospels were written, yet the principles involved are expressed in Sacred Scripture.)

- (a) II Corinthians 6, 14-16 St. Paul warns the Corinthians not to participate in the false worship of the time.

*Question 207 (No. 1, 92). The sins against hope are presumption and despair.*

(These sins will be treated in the following questions.)

*Question 208. A person sins by presumption when he trusts that he can be saved by his own efforts without God's help, or by God's help without his own efforts.*

- (a) Ecclesiasticus 5, 4-7 The sinner thinks that God will forgive sin without any effort on his (the sinner's) part. This is presumption.
- (b) Luke 18, 11 The Pharisee is guilty of presumption, for he feels that he is justified through his own efforts.

*Question 209. A person sins by despair when he deliberately refuses to trust that God will give him the necessary help to save his soul.*

- (a) Genesis 4, 4-16 Cain despaired in thinking that his sin could not be forgiven.
- (b) Matthew 27, 3-5 The despair of Judas is recorded.

*Question 210 (No. 1, 93). The chief sins against charity are hatred of God and of our neighbor, sloth, envy, and scandal.*

- (a) Numbers 21, 4-6 Because of sloth the Israelites began to murmur in the desert.
- (b) Psalm 138, 21 The Psalmist has hated those who hated the Lord. (cf. Amos 5, 10; John 15, 18.)
- (c) Matthew 18, 6-7 Our Lord speaks of the evil of scandal.
- (d) Galatians 5, 15 St. Paul warns the Galatians of envy. (cf. I Corinthians 3, 3; 13, 4.)
- (e) I John 2, 9-10 Hatred of the neighbor brings death.  
I John 3, 14-15

*Question 211. Besides the sins against faith, hope, and charity, the first commandment forbids also superstition and sacrilege.*

(These sins will be treated in the following questions. Nowhere in Sacred Scripture is there any indication that superstition and sacrilege are sins against the first commandment.)

*Question 212. A person sins by superstition when he attributes to a creature a power that belongs to God alone, as when he makes use of charms or spells, believes in dreams or fortune-telling, or goes to spiritists.*

- (a) Deuteronomy 18, 9-12 The various methods of superstition are condemned by God; the Israelites are to avoid all of them.
- (b) I Kings 28, 5-25 Saul consults a woman with a divining spirit; this is an example of superstition.
- (c) Acts 8, 9-24 The Samaritans believed that Simon had powers that belonged to God; an example of superstition is indicated. Simon himself attributed the power of giving the Holy Ghost to the apostles themselves; this is another example of superstition.

*Question 213. A person sins by sacrilege when he mistreats sacred persons, places or things.*

- (a) II Kings 1, 1-14 David considered that the young man in killing Saul, the anointed of the Lord, had committed a sacrilege.
- (b) IV Kings 24, 12-13 The sacrilegious desecration is described.  
IV Kings 25, 11-17

- (c) II Machabees 5, 15-21 The sacrileges of Antiochus in the temple  
II Machabees 6, 1-7 are recorded.  
(d) Matthew 21, 12-13 Our Lord becomes indignant at the sacrilegious usage of the house of His Father.

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### LESSON 17

#### *Honoring the Saints, Relics, and Images*

- (a) Genesis 17, 2 Abraham pays homage to the angels who are the friends of God. Saints are friends of God and should be honored.  
(b) IV Kings 13, 21 By contact with the bones of Eliseus, the prophet, life is restored. God made use of the relics of the prophet to work a miracle; certainly then relics are to be honored.

*Question 214 (No. 1, 94). The first commandment does not forbid us to honor the saints in heaven, provided we do not give them the honor that belongs to God alone.*

- (a) Deuteronomy 5, 6-9 A careful reading of the complete text of the first commandment reveals that God forbade idols and images to which the same honor was paid that was paid to Him. Since however we honor the saints in God, and not in the same way in which we honor God, it follows that honor to them is not forbidden by the first commandment.  
(b) Deuteronomy 5, 16 The fourth commandment commands us to honor (that is, respect, love, and obey) our parents, those in authority, our teachers. If God then commands us to honor those who are bound to us by natural ties, then certainly He would not forbid us to honor the saints, who are His chosen friends, and who are united to us by supernatural ties. In a word, God would not forbid by one commandment what He commands by another.  
(c) Acts 14, 6-17 In this passage we have an example of honor being given to men in a way in which it should not be given. The Lycaonians wished to give to Paul and Barnabas honor that was due God alone, for they wished to sacrifice to these two apostles.

*Question 215. We honor the saints in heaven because they practiced great virtue when they were on earth, and because in honoring those who are the chosen friends of God we honor God Himself.*

- (a) Job 1, 8  
Job 42, 7-12

Note how God speaks of His servant, Job; note too how God accepts the sacrifice of Job, and how He rewards him after his great trials. If God rewards His servant while still on earth He certainly does not reward less those who have gained eternal joy with Him in heaven. And we should honor these saints because of their virtues and because they are the friends of God.

- (b) Matthew 10, 40

Our Lord told the apostles that they who received them received Him; in an equal way we may say that those who honor God's friends honor Him.

*Question 216. We can honor the saints:*

*first, by imitating their holy lives;*

- (a) II Thessalonians 3, 7

If the Thessalonians were asked by St. Paul, their father in Christ, to imitate him, while yet living, then we should honor the saints by imitating their lives, in as much as now they have received the seal of approval with regard to those lives.

*second, by praying to them;*

(There is no text to confirm this.)

*third, by showing respect to their relics and images.*

- (b) Acts 5, 15

The first Christians honored Peter to such an extent that they would place their sick in order that only his shadow might pass over them and heal them. If then Peter's very shadow was honored, how much more his relics; and in a similar way, how we should honor the relics and images of saints who, as Peter, are friends of God.

- (c) Acts 19, 12

To the handkerchiefs and aprons worn by Paul were attributed the cures of the diseased; and so they were honored by the early Christians. So should we honor the relics and images of saints.



*Question 217 (No. 1, 95). When we pray to the saints we ask them to offer their prayers to God for us.*

- (a) Job 42, 7-12      God told Job to offer prayers on behalf of his three friends, and He would accept his prayers. So we should ask the saints to offer their prayers to God on our behalf.
- (b) II Machabees 15, 14      Jeremias is described as praying much for the Jewish people and for the holy city; so the saints pray for us to God. Hence we should ask their prayers.
- (c) Apocalypse 5, 8      The four and twenty ancients offer to God the prayers of the saints. The saints then are praying for men.

*Question 218. We know that the saints will pray for us because they are with God and have great love for us.*

- (a) Tobias 12, 12      If the angel Raphael offered the prayers of Tobias to God, how much more will the saints, who are bound to us by closer ties than the angel was bound to Tobias, offer our prayers and intercede for us before God.
- (b) Colossians 1, 9      If St. Paul prayed unceasingly for the Colossians, how much more does he now pray for all Christians, now united to God as he is.
- (c) Apocalypse 8, 3      An angel offers to God the prayers of all saints; we see then that the saints pray and offer their prayers to God in our behalf.

*Question 219. We honor relics because they are the bodies of the saints or objects connected with the saints or with our Lord.*

- (a) IV Kings 13, 21      God Himself deigned to work a miracle through contact with the body of Eliseus; an indication of the worth of the bodies of those who have spent their lives in His service.
- (b) Matthew 9, 20      The very hem of our Lord's garments was regarded as worthy of the touch of faith by the woman who had been ill twelve years; how much more should we honor the Cross upon which He hung, and whatever other objects we have connected with His life.

## (c) Acts 19, 12

Objects connected with the life of St. Paul were regarded with high esteem; so all Christians have ever honored objects connected with the lives of the saints.

*Question 220. The first commandment forbids the making or the use of statues and pictures only when they promote false worship.*

## (a) Deuteronomy 5, 6-9

A careful reading of the first commandment shows that God forbade the making of images that would be adored with the same adoration which was due Him.

## (b) Wisdom 13, 1-19

In this chapter an example of the worship of nature as well as of idols is given. This text is given in order to illustrate the false worship forbidden by the first commandment.

*Question 221. It is right to show respect to the statues and pictures of Christ and of the saints, just as it is right to show respect to the images of those whom we honor or love on earth.*

## (a) John 20, 1-11

If John manifested such reverence for the tomb of his Master so as not to enter until Peter, the leader of the apostles, went in, and if Mary Magdalen honored the empty tomb with her presence because there her divine Master had been laid, then we too should honor what in any way pertains to Christ or will bring the thought of Him nearer to us.

*Question 222. We honor Christ and the saints when we pray before the crucifix, relics, and sacred images because we honor the persons they represent; we adore Christ and venerate the saints.*

## (a) Exodus 25, 8-22

The ark and the propitiatory were built at God's orders; they recalled the presence of God in the midst of the chosen people. So crucifixes, relics, and sacred images recall to our minds Christ and the saints whom they represent.

## (b) Numbers 14, 14

As the pillar of a cloud by day and the pillar of fire by night kept the Israelites ever mindful of God guiding them through the desert, so crucifixes, relics, and sacred images keep us mindful of Christ and the saints.

*Question 223 (No. 1, 96). We do not pray to the crucifix or to the images and relics of the saints, but to the persons they represent.*

(a) III Kings 8, 1-26

As Solomon did not pray to the altar or to the ark in the temple, but to God whose altar and whose ark were before him, so we do not pray to the crucifix or to the images and relics before us.

(b) Wisdom 13, 1-19

The man who prays to an idol made with his own hands is condemned for his folly; so we would be condemned for our folly if we prayed to the crucifix or to the images and relics of the saints.

(N.B. The texts given in this chapter can hardly be used as proofs; in fact there is very little in Sacred Scripture that might be used for the cult of saints, relics, and images. Sacred Scripture certainly contains nothing contrary to this cult; only comparisons and illustrations however can be found. And so the above texts have been used.)

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### WAR BONDS

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By The Rt. Rev. Msgr. Michael J. Ready, Secretary, National Catholic Welfare Conference.

## TEACHING THE DIALOG MASS

### THE GLORIA

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Editor's Note: With the October, 1942 issue this JOURNAL began the monthly publication of material for teachers to use in guiding pupils of the upper grades toward an intelligent participation in the Dialog Mass. Teaching outlines for the following have already been presented: (1) Three prayers of the Offertory (October issue); (2) Two of the Communion prayers (November issue); (3) The two Ablution prayers (December issue).

The teaching outlines in this series are helpful to teachers who are not preparing pupils to take part in a Dialog Mass but who would like guides to use in directing pupils to pray the Mass intelligently in terms of the prayers of the Missal.

### THE GLORIA IN THE DIALOG MASS

In four of the six variations of Dialog Mass outlined by Father Ellard in his chapter, "Children's Dialog Mass,"<sup>1</sup> the *Gloria* of the Mass is listed for recitation. While children of the elementary grades make with ease in the language of the Mass the shorter responses of the Dialog Mass, it seems preferable at this grade level to have the longer prayers recited in English.

For the *Gloria*, the teacher's objective should be a "smooth, rhythmic and not too slow recitation." This may be done by the entire group as a unit or split into two choirs each answering the other.

The recitation of the *Gloria* should be made with pupils using Mass books or prayer cards. Pupils should not be required to memorize the prayer. They hate such assignments. We want them to love these prayers. However, memorization of the *Gloria* will come through classroom practice and use during Mass. The teacher should keep this objective in mind. She can suggest the ideal of a word-perfect memorization without requiring it. Many will find an incentive to learn the prayer in this recommendation.

Pupils quickly catch the spirit of the *Gloria*. They love to recite it. One can feel the joy they get from the prayer in the

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<sup>1</sup> Gerald Ellard, S.J., *The Dialog Mass*. N. Y.: Longmans, Green & Co., 1942, pp. 172-189.

rhythm with which they recite it. Indeed, this rhythm can indicate to the teacher both understanding and appreciation.

### TEACHING OUTLINE

#### I. PRESENTATION MATERIAL: AN INTRODUCTORY EXPLANATION OF THE GLORIA

I think you all know when the *Kyrie* is said during Holy Mass. In that prayer priest and people ask the Holy Trinity to be kind to them and to give to them the graces Our Lord obtained for them on the Cross. The petition in the *Kyrie* is made nine times in all—we can understand this, if we choose, as being addressed three times to God the Father, three times to God the Son, and three times to God the Holy Ghost. The repetition of the request emphasizes the earnestness with which the prayer is made.

In the Mass the *Gloria* is prayed immediately after the *Kyrie*. The priest is standing at the middle of the altar. The *Gloria* is said only on certain days, for instance, on Sundays and joyous feasts. The *Gloria* is a joyous prayer. It is never said nor sung in a requiem Mass nor during Lent.

The *Gloria* gets its name from the first word of the Latin form of the prayer. The *Gloria* is a prayer of praise and honor to the Blessed Trinity. The word *gloria* or *glory* means great praise and honor. You already know one prayer that Catholics use in offering glory to the Blessed Trinity—the prayer that begins with the words, *Glory be to the Father*.

The first part of the *Gloria* consists of the words the angels sang at the birth of Our Lord—*Glory to God in the highest, and on earth peace among men of good will*. The angels sang the *Gloria* because of the wonderful work Jesus was doing in becoming man. First, He was giving glory to the Father. He did this when He made up to God for the sins of men. Secondly, in becoming man and in dying on the Cross Jesus obtained peace for men—pardon for their sins and the gift of grace. You know what your *Catechism* says about sanctifying grace. It gives our souls a new life, a sharing in the life of God Himself. As the result of this life of grace in us, we get peace. We become children of God. We get the right to heaven.

But, of course, we must always remember that to get God's grace we must be persons of good will. The angels sang, "Peace on earth to men of good will." Who are men of good will? We can answer the question very simply. We are men of good will when we are good Catholics, when we love God, our neighbor and ourselves in the way the Catholic Church teaches us. Jesus, the Son of God, teaches us through the Catholic Church. In another lesson we shall see how we pray to each Person of the Blessed Trinity in the *Gloria*.

### Questions.

1. When in the Mass do we pray the *Gloria*? (immediately after the *Kyrie*)
2. Where is the priest standing as he says the *Gloria*? (at the middle of the altar)
3. Why is the *Gloria* not said in requiem Masses or in Lent? (It is a joyous prayer)
4. What does the word *gloria* mean? (great praise and honor)
5. To Whom do we offer praise and honor in the *Gloria*? (to the most Blessed Trinity)
6. What is the name of that prayer which you already know and say to give praise and honor to the Blessed Trinity? (The "Glory be to the Father")
7. By whom was the first part of the *Gloria* first used? (by the angels at the birth of Our Lord)
8. Why did the angels sing their *Gloria* at the birth of Christ? (because of the wonderful work Jesus was doing in becoming man)
9. How did Jesus give glory to God the Father? (in making up, satisfying, for the sins of men)
10. How did man get peace through the birth of Christ? (Jesus obtained for man pardon for his sins and the gift of grace)
11. Who are men of good will? (those who love God, their neighbor and themselves in the way the Catholic Church teaches)

## CATECHISM REVIEW

The number after each question refers to the number of the corresponding answer in the *Revised Baltimore Catechism No. 2*.

1. Is there only one God? (24)
2. How many Persons are there in God? (25)
3. What do we mean by the Blessed Trinity? (29)
4. Can we fully understand how the three Divine Persons though really distinct from one another, are one and the same God? (32)
5. What is a supernatural mystery? (34)
6. Did God abandon man after Adam fell into sin? (77)
7. What is meant by the Incarnation? (85)
8. How was the Son of God made Man? (86)
9. When was the Son of God conceived and made Man? (87)
10. When was Christ born? (89)
11. What is meant by the Redemption? (90)
12. What must we do to love God, our neighbor and ourselves? (190)

## II. "THE GLORIA," PART BY PART

Note: Each pupil should have a copy of the prayer, preferably the one in his Missal or Mass Book. If this is not possible he should have a copy made by some duplicating device, or at least there should be a copy of the prayer on the blackboard. The following explanation will be clearer if the teacher will point to the words of the prayer as she talks about them, or if she will have pupils find the words in their personal copies.

## MATERIAL FOR TEACHER EXPLANATION

The *Gloria* is made up of an introduction and three parts, the first part to God the Father, the second part to God the Son, and the third part to God the Holy Ghost.

## THE INTRODUCTION

The introduction, we have already examined. It consists of the words of the angels' song at the birth of Our Lord:

*Gloria to God in the highest*

*And on earth peace among men of good will.*



## THE FIRST PART: TO GOD THE FATHER

The first part of the *Gloria* uses four different words to honor God the Father—We *praise* Thee, we *bless* Thee, we *adore* Thee, we *glorify* Thee. When we say this part of the prayer we are expressing our desire to give to God the honor due to Him and which we owe Him.

Then this first part of the prayer says: *We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty.* Here we thank God for His own greatness. We know a little about the greatness of God from the world about us. The Church teaches us about His greatness. We studied the teachings of the Church in the lesson in our *Catechism* on "God and His Perfections."

## THE SECOND PART: TO GOD THE SON

The second part of the *Gloria* is addressed to God the Son:

*O Lord, the only be-gotten Son,  
Jesus Christ;  
O Lord God, Lamb of God,  
Son of the Father;  
Thou who takest away the sins of the world,  
Have mercy on us;  
Thou who takest away the sins of the world,  
Receive our prayer;  
Thou who sittest at the right hand of the Father,  
Have mercy on us;  
For Thou alone art holy,  
Thou alone art the Lord,  
Thou alone, O Jesus Christ, art most high.*

In this part of the prayer we praise Our Lord, and we pray for mercy.

First, we praise Our Lord when we address Him under the different names used in this prayer. We call Him *Lord, Jesus Christ, Lord God, Lamb of God, Son of the Father*. At the close of this second part of the *Gloria*, we praise Our Lord the second Person of the Blessed Trinity in a special way. We say: *For Thou only art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, art most high.* In a few minutes, when we look at the third part of the prayer, you will see

that this praise is also for God the Holy Ghost and for God the Father.

St. John the Baptist called Our Lord the Lamb of God. When John pointed Jesus out to his disciples, he said: "Behold the Lamb of God, behold Him who takes away the sins of the world." The words *Lamb of God* describe Jesus Who was a sacrifice, and gave up His life, for the sins of men. You know from your study of Bible History how the Jews offered a lamb in sacrifice. On the Cross Jesus sacrificed Himself to make up for the sins of men. Jesus continues to offer Himself to God, but in an unbloody manner, in the Sacrifice of the Mass.

Twice in the prayer we say *Thou who takest away the sins of the world*. The first time we ask Our Lord to have mercy on us; the second time we ask Him to receive our prayer. Then again we ask Him to have mercy on us. This time we show that we believe He is equal to God the Father. We say: *Thou who sittest at the right hand of the Father*.

When we ask Our Lord for mercy we are asking for pardon for our sins and for God's grace.

#### THE THIRD PART: TO GOD THE HOLY GHOST

In the introduction to the *Gloria* we offer praise to the Three Persons of the Blessed Trinity when we say, *Glory to God in the highest*.

In the third and last part of the prayer we give praise to God the Holy Ghost when we say:

*With the Holy Ghost,*

*In the glory of God the Father.*

*Amen.*

These words complete our praise of the most Blessed Trinity. They remind us that the Jesus and the Holy Ghost are one with the Father. As the Catechism says: "The three Divine Persons are perfectly equal to one another, because all are one and the same God."

#### QUESTIONS

1. How many parts has the *Gloria*? (an introduction and three parts)
2. What are the five different words we use in honoring God the Father? (praise, bless, adore, glorify, thank)

3. What words show we pray the first part of the *Gloria* to the First Person of the Blessed Trinity? (O Lord God, heavenly King, God the Father almighty)
4. For what do we offer thanks in the first part of the *Gloria*? (for the Father's glory—His own greatness)
5. How do we know about the greatness of God? (from the world about us; from the teachings of the Church)
6. To whom do we pray and whom do we praise in the second part of the *Gloria*? (God the Son—Our Lord Jesus Christ)
7. What name of God the Son reminds us that Jesus was sacrificed for us on the Cross and that He continues to make this sacrifice in the Mass? (Lamb of God)
8. What requests do we make to Our Lord in the second part of the *Gloria*? (Have mercy on us; Receive our prayer)
9. What are we asking of Our Lord when we ask for mercy? (for pardon for our sins and for God's grace)
10. What are the words of the prayer that offer praise to the second Person of the Blessed Trinity? (For Thou only art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, are most high.)
11. What are the words of the third part of the *Gloria* that complete our praise of the Blessed Trinity? (with the Holy Ghost, in the glory of God the Father.)
12. To whom do we offer praise in the beginning of the *Gloria* when we say, *Glory to God in the highest*? (to the most Blessed Trinity)
13. Who are "men of good will"? (those who obey the teachings of the Catholic Church)
14. When was the introductory part of the *Gloria* first used? (at the birth of Christ, in the angels' song of praise)
15. Whom do we honor in the first part of the *Gloria*? (God the Father)
16. Whom do we honor in the second part of the *Gloria*? (God the Son)
17. Whom do we honor in the third part of the *Gloria*? (God the Holy Ghost)

## High School Religion

### THE RELIGION BULLETIN BOARD

AN ATTEMPT TO "SELL" THE TEACHER ON THE  
BULLETIN BOARD FOR RELIGION

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EDITOR'S NOTE: This is the first in a series of four articles treating of "The Religion Bulletin Board."

"Why is it that my Religion students do not look at the religious items that I mount on the class bulletin board," I wondered during my first year of high school teaching. They did, perhaps out of curiosity, glance at the first Notre Dame *Bulletin* that I put up, but after that the bulletins or other articles that I posted were practically ignored.

If I had tacked up the items at random, the indifference of my boys would not have surprised me. But I did nothing of the kind. I took time to examine them very carefully, to select only those which I thought would be appealing and interesting to high school juniors. Such as were too advanced in language or in subject-matter were eliminated. As far as I could see, however, my time and efforts were wasted, and before long I discontinued the Religion bulletin board.

The following year I was assigned to teach a freshman class, and I gave the Religion bulletin board another try. The interest manifested by these younger boys was slightly better, but in general the religious material displayed received scant attention from the members of the class. Articles,

editorials, stories and news items which impressed me, and which I thought would interest boys and also contribute to their spiritual profit as well, hardly attracted them at all. I still had my lesson to learn.

"But why," you may ask, "all this concern about the Religion bulletin board? Many Religion teachers pay little or no attention to a bulletin board. Why bother with it?"

Strange as it seems, I consider a Religion bulletin board important. Year after year, I find that I am unable to cover adequately the matter prescribed for the year's course in Religion. It may be that my course planning is deficient; perhaps I explain the topics too thoroughly. Then again I may lose time, possibly by encouraging too many student-questions, or by conducting the lesson on a pupil-participation basis. Whatever the cause the fact remains, that, at least as far as I am concerned, the time provided for religious instruction is hardly sufficient to give due emphasis to the topics assigned. This problem of crowding an abundance of subject-matter into the limited time available is not peculiarly my own. Just how many teachers complain of this difficulty I have no way of ascertaining, but I do know that others have made mention of it.

If this be true, if some teachers experience difficulty in merely covering the assigned syllabus, how can we make provision for dealing with those current events that are so intimately connected with Religion and the Church? Now, during these terrible days of global war, many spiritual and moral topics are coming to the attention of the public, more so than during normal times. These items are interesting, they are important, they are practical. It would be unfortunate, indeed, if we were to ignore them in our Religion classes. Would any teacher venture to say that there is no place for these current happenings in our program of religious instruction? If there is not, there should be.

Would it not do our lads good, i.e., spiritually and morally, to know, for instance, that the war has brought about a religious revival, that many who were formerly indifferent are now getting down on their knees to pray? If Lieutenant Clear's emphatic statement in the public press that "there

are no atheists in fox-holes" had been brought to the attention of the students some ten months ago, would it not have given them a firmer conviction of the existence of God? Boys naturally imitate their elders. Now they admire soldiers and sailors, and they desire to be like them. Why not encourage the use of this tendency by acquainting them with the fact that our Catholic military men are noted for their fidelity to their religious duties?

General Douglas MacArthur has surely won the admiration of every one of our lads. He is not a Catholic, it is true, but his attitude towards prayer is remarkable. Soon after he was raised to his distinguished military position he wrote to the pastor of his church, begging for prayers. Again, his respect for prayer, as well as other fine character traits, is clearly brought to light by his own words: "By profession I am a soldier and take pride in that fact, but I am prouder, infinitely prouder to be a father. A soldier destroys in order to build. The father only builds, never destroys . . . My hope is that my son, when I am gone, will remember me not from the battle but in the home repeating with him our simple daily prayer, 'Our Father who art in heaven'."

Air pilots are the special heroes of boys. They could probably relate to us in detail the outstanding success of Lieutenant Commander Edward O'Hare, who received our nation's highest award, the Congressional Medal of Honor, from the hands of President Roosevelt some months ago. Do they, however, know that O'Hare is a recent convert to the Catholic Church, and that he has a great devotion to Our Lady of the Miraculous Medal? Shall we exclude such pertinent Catholic information from our Religion classes?

If we go along, confining our Religion lessons merely to the subject-matter included in the course of study, we might be able to cover every page in the book, it is true, but will our instruction be up-to-date? Will not such a method of handling that most important lesson of the day gradually lead our boys to conclude that we are behind the times? The consideration of the fact that there are many adult Catholics who think that the Church has not kept up with modern trends, and who consider her old-fashioned and out-of-date,

should induce us to do our utmost to prevent the development of such an attitude on the part of our students. On the contrary, let us create in our pupils a Catholic-consciousness, a deep sense of loyalty towards Holy Mother Church, a respect for her laws, a wholesome enthusiasm for everything Catholic.

But how shall we go about presenting to our boys the Catholic aspects of the daily events taking place right here and now? The wide-awake teacher will, of course, make some of the current events the subject of his daily reflection,<sup>1</sup> but not all of them are suitable for this type of presentation.

Then too, it is possible to refer to recent occurrences when they correlate with the regular series of lessons. This would appear to be the best method of calling these religious events of the day to the attention of the students, but what teacher can retain them in his memory until that opportune moment? And if the teacher keeps such news events on file, they may be stale by the time he gets around to utilizing them in his lesson. Still worse, he may forget all about the article at the time he intended to refer to it.

A third possibility, that of taking time out of the regular Religion lesson to deal with recent Catholic activities, has not been mentioned here for the very obvious reason given above—scarcity of time.

To the question: "How shall we present current Catholic events to our students?" I would like to propose this answer: Use the bulletin board. This device is so well adapted to furnish students with the Catholic viewpoint on what is going on in the world about us that I submit briefly a few advantages that occur to me.

By using the bulletin board to inform students of current events we conserve class time and are, therefore, able to devote practically the entire Religion period to the prescribed course of study.

If we conduct a bulletin board for Religion we also make

<sup>1</sup> We quote here from the Christian Brothers' *Management of Christian Schools* to explain our use of the expression "daily reflection": "Every day, after morning prayers, the proper reflection or maxim is read; the Master explains it for the space of three or four minutes, making the pupils understand their obligations, and suggesting the means and resolutions they ought to adopt to fulfil them faithfully."



it possible for the student to get his information at first hand, directly from the clipping. In the event that he has not understood it, or if he wishes to refer to the clipping again, he may do so, because the material is at the disposal of the pupils in my class for a full week at a time. A new set appears on Monday and remains there all week.

Moreover, the actual seeing of the picture or reading of the article should make a more permanent impression on the minds of the boys than the mere hearing of our version of it.

Another advantage has to do with individual differences. Not all boys have the same interests and, whether they like it or not, they are obliged to listen to all our discussions if we handle passing events verbally. If, on the other hand, the material is displayed so that all the students can refer to it, each boy can select and read only those articles on the board that appear to him personally.

Perhaps we should not bring up an intangible in this connection, but isn't it possible that an attractive bulletin board will increase the Catholic atmosphere of our classroom? Religion is broad; it covers every phase of the student's life. Suitable material dealing with the war and other up-to-the-minute affairs transpiring during these days of high speed and rapid change should, when displayed on the wall of our classroom, aid us in developing a comprehensive view of our Religion.

The religious thinking of our students should not be restricted to Sunday Mass and the daily Religion period. If there be an interesting exhibition of Catholic items in our classrooms, the students will give some thought to their Religion outside of these times—before and after school—on their own time. That teacher who succeeds in accomplishing this has achieved a highly desirable objective.

Would you say that I am stretching the point when I state that a printed article or picture is, at least as far as the pupils are concerned, backed up by more authority than the mere telling of the incident by the teacher? Not that they doubt the integrity of our word, but because they have, due to inexperience of course, a much greater respect for

the printed word than we have. "It's printed; therefore it must be true," might express the ordinary student's frame of mind on this matter.

However, the mere fact that we exhibit articles or pictures relating to current news items in our classrooms does not interfere with our referring to them during the Religion period or at the time of the daily reflection. The combination of the two, our talk and the clipping, should make the presentation doubly convincing.

"But," you may object, "the students themselves are able to observe pictures or read articles of a Catholic nature in the daily papers and in Catholic newspapers and magazines. After all, why should the Religion teacher go to the trouble of collecting items which some of the students may have seen already?"

Certainly they can, but *do* they? Just how much attention does the ordinary adolescent pay to the greater portion of the daily paper? Once the boy glances at the headlines, the comic section and the sport page, how much time will he spend reading the remainder of the paper? As far as some of the articles in daily papers are concerned, we can be thankful that some lads are indifferent towards them, because by ignoring them they do not expose themselves to their pernicious influence.

Let us suppose, however, that some high school pupils read the daily paper thoroughly. Can we assure ourselves, if this be true, that their spiritual viewpoint is so dominant that they will appreciate the Catholic aspects of worldly news as presented in the daily press? And even if we admit the existence of this ideal situation, we must not overlook the fact that the editors of a particular paper that a pupil is reading may have taken care to preclude the very outcome we desire.

Commander John J. Shea, assistant air officer in charge of flight operations on the ill-fated airplane carrier "Wasp," wrote a stirring letter to his young five-year-old son several months before he was reported missing. Inasmuch as the lost hero was a resident of the Boston area, the metropolitan Boston papers featured this letter. An article in one paper

referred to it as a letter "that will live forever . . ." In all probability, the touching letter of this prominent Catholic was also published by papers throughout the country. Believe it or not, but the most patriotic sentence in the missive—"Be a good Catholic and you can't help being a good American"—was omitted from a copy of the letter printed in one of the Boston dailies!

"Let them get their information from the Catholic newspapers and periodicals." Fine, but in how many of our Catholic homes will you find these publications, and if they are available, do the youngsters consult them? Until a study of this question proves that the majority of high school students read Catholic literature, I shall be inclined to give a negative answer to this question.

Why depend on the assumption that our students may be keeping in touch with Catholic affairs of the day by means of some "hit or miss" plan? Let us rather be sure, through the use of a systematic bulletin board program, providing every one of our students with the opportunity to acquire stronger Catholic convictions.

Father Felix Kirsch, when referring to religious instruction, has employed an expression substantially like this: "The best teaching is done incidentally." That, it seems to me, is just what we do when we post interesting Catholic articles and pictures in such a way that our pupils can examine them. Our Religion bulletin board, in other words, can supplement our ordinary religious instructions indirectly, incidentally, inoffensively, without a great deal of boring or tiresome lecturing or preaching on our part.

The digression is completed. We are back again to the early part of this article where the teacher was faced with the problem of getting his students interested in the Religion bulletin board. The obvious purpose of the digression was to "sell" the reader on the idea of conducting an up-to-date exhibit of articles of interest to Catholics. It would be futile to continue to discuss ways and means of arousing the interest of our students in the subject of our theme, when the teachers themselves are not convinced of the necessity of this valuable teaching aid.

In a popular magazine, about two years ago, I found large pictures and a short article dealing with the murder of a Catholic policeman and other people in New York City. Here, to be sure, was a display which would draw the students to the Religion bulletin board; but just what spiritual gain could they derive from the terrible photographs and story? Pictures of murderers, their dead victims, the guns used, the bloody scene of the crime, are generally not considered ideal display material for the Religion classroom. Undoubtedly, many a religious would not think of exposing such a series of pictures to the view of his students.

Possibly I would not have done so either if it had not been my good fortune to find an answer to my standard question on articles to be posted: Just what can the pupils learn from these photographs and story? Fortunately, I noticed an editorial in the *Tablet* which mentioned the fact that the murdered policeman had given his life in the performance of his duty; that he had been a faithful father; that he had led an exemplary Catholic life; that a pair of rosary beads had been found in his glove. Now I had a good reason for mounting this strange material—the boys could learn several practical religious lessons from this sensational display. The thought that I might be encouraging potential murderers in my class did not occur to me at the time, or, if it did, I gave it no consideration—it is ridiculous to say the least.

It seemed that practically every boy in the class took the trouble to go up and study the unique pictures. It did my heart good to observe entire groups of boys congregated around the board, intently examining the pictures and reading the brief articles that accompanied them. Success at last! I could have let out a yell of triumph.

Similar success was achieved when a large picture of half-starved survivors of a torpedoed boat was posted in the classroom. These haggard, ugly-looking sailors had been adrift in a life-boat for some twenty days. One of their first acts on reaching land was to kneel down to thank God for their deliverance.

By the hard way, the slow, painful trial and error method,

I have discovered some pertinent facts about conducting a Religion bulletin board. Something extraordinary, something most unusual, something sensational must be exhibited if we expect to attract the attention of our high school boys. "There is nothing startling about that discovery," you may say, "it is quite obvious." True, and while I may have known this fact in a general way, it took the murder story and other striking items to make it a strong conviction on my part.

I now have the answer to the question with which I opened this article: "Why is it that my Religion students do not look at the religious items that I mount on the class bulletin board?" First of all, the articles did not look interesting at the first glance. Secondly, they were not accompanied as a rule by an attractive picture, sketch or arresting headline. Thirdly, the articles were generally too long. These conclusions have simply been stated here. In the fourth and last article the characteristics of successful bulletin material will be discussed in detail.

Outstanding material such as we have been discussing is rare, of course, and so I put up those pictures that are especially attractive early in the school year in the hope that once the boys acquire the habit of looking at the bulletin board they will continue to exercise that habit during the entire year, even though the matter posted may not be as startling later on as it was in September and October. As a matter of fact, this has actually worked out in practice. In a few cases it has even extended beyond the school year. I have noticed upper classmen, boys in my Religion class last year or the year before, looking at the Religion bulletin board in my freshman classroom.

In addition to the use of material that naturally appeals to the curiosity of pupils, I have employed several other devices to arouse the interest of my students in the Religion bulletin board. These devices will be fully explained in the next article.

## CATECHETICS BY MAIL

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If the song is right that "ol' man river, he must know sumpin', but don't say nothin'," then the mighty Father of the Waters must have noticed that for some time past there's been an unusual flurry of Christian Brothers' letter-heads in the mails throughout the Mississippi Valley. However, even he might put it down to nothing more than an outburst of social-mindedness, which it is not. In reality it's nothing less than an index of the intense catechetical activity which has been sweeping through the communities of the Brothers in the St. Louis District for the last three years, the work being carried on almost entirely by correspondence.

Under the sponsorship of the Catechetical Commission of the District—an area extending along the Mississippi from Minneapolis to Memphis and thence westward—a new Religion curriculum for high school has been adopted, new textbooks are being written, a testing program for placement and achievement has been put into motion, a bibliography of readings collateral to the Religion course is being compiled, and an exhaustive collection of background and reference material is being revised for a second edition.

While the Catechetical Commission, composed of seven Brothers appointed by the Provincial of the District, serves as a directive and unifying force, the success of the movement lies largely in the co-operative spirit which has inaugurated and sustained it thus far. Through the Catechetical Co-Op the contributions of the individual teachers are made available for the entire District, the Commission serving as a guard against lost motion. Recommendations of the Commission are preceded by questionnaires sent to all teachers and followed by solicited criticisms, a procedure which

may be cynically considered as definitely efficient, since a highly sensitized critical faculty seems to be God's gift to the teacher—and, it is said, God is prodigal with his gifts to those of the cloth. Nonetheless the system has proved its worth, especially when coupled with the religious seminars held during the annual retreat, for such suggestions, opinions, and ideas are greatly valued by the Commission.

No recommendation is made by the Commission without a corresponding provision to furnish the teacher with the tools necessary for effective class presentation. Upon publication of recommendations made by the Commission, the Co-Op swings into action to furnish the manpower required to develop necessary materials. Executive transactions in the Co-Op, including assignments, submittal of stencils, and distribution of mimeographed material, are carried on by mail. A Community Co-Ordinator in each house maintains usual contacts between the Commission and his school. To date more than half the teachers in the District have contributed to the work of the Catechetical Co-Op.

In the meeting of the Commission held last spring at Minneapolis a new curriculum was adopted after careful study of over three hundred questionnaires submitted by the Brothers of the District. The new freshman-sophomore program is based on the *Religion Outlines*, revised in 1937 by the author, Brother John Joseph, F. S. C., nationally known catechist and, until his present illness, a prominent figure at the national conventions of the Confraternity of Christian Doctrine.

Unique in its approach, the freshman course uses PRAYER as the peg for the doctrine taught. Knowing the prayers goes beyond verbal gymnastics, for in the discussion of each prayer the student is taught, within the limits of his age, all the implications of dogma and worship, as also the applications to every day living. The prayers thus intensively treated are those said every day in the Brothers' classes: the Morning Offering, the Lord's Prayer, the Angelical Salutation, the Apostles' Creed, the Confiteor (in English), the acts of Faith, Hope, Charity, and Contrition, the Angelus, and the Rosary. The Mass occupies a month of the fresh-



man's time. The vitalizing element in this treatment of prayer is the presence of God, a traditional point of practice with the followers of De La Salle, who still maintain their Founder's custom of marking the hours and half-hours of the day with a pause in the class-work, while the prayer-reader reminds his fellow scholars, "Let us remember that we are in the holy presence of God."

Orientation of the Religion teaching about the person of Christ is begun in the freshman year during the first week of class. This continues during the prayer sequence and is given special emphasis in a series of lessons, later in the year, on the outstanding events of Christ's life. A study of the Church as the mystical body of Christ carries this Christocentric teaching to the end of the freshman year.

In the sophomore class the sacraments and the commandments, both of God and of the Church, are treated rather extensively. Procedure follows the natural life order, baptism being considered as the birth into the spiritual life, confirmation the growth, and the Eucharist the nourishment. Since penance is a remedy and a tonic, the study of this sacrament is followed by an interpolation of the commandments, which are the safeguards against ills of the spiritual life. With the sacraments of matrimony and holy orders, the two general divisions of life activity in the sacramental sense are introduced. Finally comes extreme unction as the last event of life, the four last things, and particularly the beatific reward of a successful life, considered from God's viewpoint.

By the end of the second year in high school the student has covered the essentials of dogma, morals, and worship, though the treatment was made deliberately such that his elders may hope to have slipped the solid rations of spiritual spinach into his diet without his being aware of it. In addition, there's a kind of dessert in the Friday morning lessons, for which there is no assignment other than that of bringing to class the missal. In both the freshman and sophomore year the Gospel for the following Sunday Mass is made to live again, with an enlarged treatment for the second year. In this the syllabus follows the practice of the Church, repeat-

ing each year for the faithful a set of fundamentals which constitute a course in Christocentric living.

The junior-senior syllabus, evolved from a study of questionnaires sent to all the Brothers in the District, places the life of Christ in the junior year. With the New Testament as the principal text and standard "lives" of Christ as collateral readings, the course is so arranged that the lessons correspond to the seasons during the Christmas, Lenten, and Easter cycles. The continuance of the life of Christ in His Church is touched on during the remaining weeks of the junior year, through the Acts of the Apostles to the martyrdom of St. Paul.

Emphasis in the junior course is placed, not on the knowledge of many facts of Christ's life, but upon making certain of those facts part of the student's philosophy of life. Christ is a living being, seen living among men, living in His Church, living in His sacraments, and finally living in us by grace. Full use is made of the appeal of a human Christ, and a generous response is made by hero-worshipping youth. Stain-glass figures and statues on pedestals are forgotten while Christ lives again in flesh and blood, and really matters.

The senior year begins with a semester's study of the Church, the narrative thread being picked up where it was dropped at the end of the junior year. Beginning with a chronological summary of essential historical facts about the Church, the course goes on to discuss the Church as a divine institution succeeding in spite of what men have done to hamper her, both from within and from without. The Catholic is seen not only as a twentieth century American, but especially as a member of Christ's mystical body. The Church is seen playing a role in human affairs: her contributions to culture, art, music, literature, education. A special section is devoted to the contribution of the Church to mankind at the various crises of history. In this way the Church becomes vital, not merely human, not wholly divine, but part of each. A criticism of long standing, that of fact-cramming the course on the Church until it becomes history, not Religion, is also thus eliminated.

The first seven weeks of the second semester of the senior

year are used in reinforcing the student's rational basis for Faith. While topics are developed from rock-bottom reason, the treatment is expository rather than apologetic, with the calling in of faith as the truths discussed ascend the ladder to sublimity. Units in this section include proofs for the existence of God, His attributes, Creation and Providence, the human soul, the future life, religion and revelation, together with lesser subjects which suggest themselves by the questions of the class. Students take keen delight in trying their mental wings on the matter of this course, which gives them a feeling of satisfaction in mastering what might be called, within limits, the basic elements of philosophy.

The remainder of the senior's stay in high school is absorbed in a thorough discussion of morals based on the Commandments, and labeled "Life Problems." Cases are presented the class, which assumes the duties of a jury and presents judgment. Discussion follows. Among the topics discussed are duties to God and aberrations therefrom, such as superstition, sacrilege, hypnotism, spiritualism, taking of oaths, sins against God's name, observance of the Lord's day with work permitted and prohibited. Man's private and social duties include discussion of the family, relations with clergy, employer-employee obligations, duties of citizens; questions of health, war, lynching, respect for life while driving, and the Church's attitude towards sterilization and birth-control; the sacredness of marriage, the ideal of purity among unmarried youth, practical considerations largely derived from the encyclical on Christian marriage; questions of honesty with regard to property, business ethics, graft, modern labor problems; questions of honesty with regard to speech, the right to reputation, various "isms" which deal unfairly with a minority group of people. Bringing the discussion up to the minute in every respect and giving a positive aspect to the lessons by the emphasis on Church teaching, especially as found in the encyclicals, the senior Religion teacher sends his students out from the protective influence of the Catholic high school with effective arms to meet modern methods of warfare against the spirit.

To secure maximum efficiency from the curriculum, par-

ticularly in the first two years when adjustment to high school procedures is being made, placement tests have been introduced. Since students are grouped into classes according to the knowledge displayed through the tests, both the sheep and the goats may be led to greener pastures: some to reach out to higher things, instead of enduring a boring repetition of things they "had" before; the others to get the fundamental knowledge they lack, free from the embarrassment arising from being thrown in with bright boys who know all the answers.

As the new courses are given wider use, passing through a baptism of questionnaire and criticism, the Commission is looking forward to supplementing the present background material, compiled for the teacher, with a handbook of pedagogy directed to the teaching of Religion. Because of the co-operative manner in which it will be produced, it will be eclectic in nature, being made up of much diverse experience on the part of teachers of all ages, backgrounds, and temperaments. This, as other things of the future, will be accomplished *via* the mail routes along the mighty Mississippi—not to be limited to the valley of one river, but, like it, to take a continent in its embrace.

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#### BISHOP DUPANLOUP ON EXTERIOR RESTRAINT

Moral constraint serves as the means of forming hypocrites of children. Free and spontaneous by nature, children are usually open and candid regarding their words and actions; but if they are constantly restrained "they will become crafty, secretive, indifferent to good, and secretly inclined to evil." Exterior restraint placed upon children does not successfully train their wills, but rather serves to develop rebellious tendencies. Firmness is necessary in the training of children, but an essential difference exists between firmness and violence.

By Sister Mary Albert Lenaway, O.P., M.A., "Theoretical Aspects", *Principles of Education according to Bishop Dupanloup*, Ch. II, p. 65.

## College Religion

### A STUDENT'S JOB IN THE WAR EFFORT

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To attend college today is a privilege not shared by many. Young men who, in ordinary times, would have prepared themselves for a career of their own choosing by studying four years at college, have sacrificed this opportunity and even their personal ambitions in order to defend their country at this time of dire need. They have given up much—thousands of them even their lives—that the wrongs of the present world situation may be righted.

By comparison, this fact should make college students realize the great privilege with which they are blessed, and then make them eager to accept the obligation (unique for this hour) that accompanies it.

What is this obligation? It is a job students can do better than anyone else, something they can do as students. It is their part of the war effort.

Everyone today is talking about the war, how it is progressing and when it will probably end. But more important, many are discussing its causes and what is to be done after it is over. They are beginning to understand that the principal and basic cause of all the present chaos is the fact that people and nations have rejected God. If a war can have any blessings, this is one of them—that many

people have at last come to the realization of their utter dependence upon God. More than at any other time in the past several generations, the leaders of nations are craving for the Truth. Catholics can and should have the answers. They know that Truth is embodied in the Christian solution, and they should be prepared to spread this knowledge. They will find that many public statesmen are ready and willing to accept the solution based on the principles of Christianity as the only just and permanent one.

It is obvious, though perhaps trite to say, that the youth of today will be the makers of the world tomorrow. It is precisely here that Catholic students fit into the picture. Here is their opportunity and obligation.

As students, they can study all the issues involved in the present world struggle and all the principles involved in the formation of a just peace. As students, they can prepare themselves to take active leadership in post war life. They should read about these questions, discuss them and study them. It is their duty to do so. Will they accept it? It is their opportunity to spread the teachings of Christ. Will they realize it?

To help students proceed in a systematic way to study this whole problem, the Youth Department, N.C.W.C., offers a practical and organized service—the Catholic Student Program Service. It is a monthly set of program and class suggestions accompanied by appropriate current pamphlets. It is designed especially for the Catholic student in high school, college, or university.

The program suggestions presented are always based on the N.C.W.C. Forum articles which appear from September to April in *Catholic Action*. The general theme for these articles this scholastic year is "Preparing for Post-War Reconstruction." Each month is devoted to a particular phase of the topic; for example, "Catholic Action in Post-War Reconstruction," "The Family in Post-War Reconstruction," "Lay Organizations in Post-War Reconstruction," "International Relations in Post-War Reconstruction," etc.

The suggestions are arranged in such a way that the student leaders or faculty moderators can easily adapt them

to the programs of activities of their student groups or clubs. They indicate how the monthly themes can be brought to the attention of the whole student body or how one particular group can proceed to analyze the questions more thoroughly. For example, the September service—the subject being “Catholic Action in Post-War Reconstruction,” listed an essay contest on “What Role Has Youth in the Catholic Action Apostolate at This Crucial Time?” By the time each student has prepared a paper on this topic and the winning essay is read at a general assembly, the whole student body will be better informed on the nature of Catholic Action and, in particular, the Catholic Youth Apostolate. Another suggestion which could be adopted for more serious study by an individual group on the campus is one regarding a discussion of the “comparative freedom of Catholic Action organizations in the United States with those under Fascism, Nazism, and Communism.”

Each item in this list is accompanied by appropriate references. The dozen or so suggestions made each month are varied to permit considerable selection and to suit the program of either the large or small school. The Service appears several weeks in advance to allow time for preparation on the campus.

There are two subscription rates for the Catholic Student Program Service. The five dollar rate includes the mimeographed program and class suggestions; a copy of each pamphlet listed as a reference or supplementary reading (usually five or six pamphlets); and a year's subscription to the *Catholic Action* magazine which contains the N.C.W.C. Forum articles on which the Service is based. The one dollar rate includes only the program suggestions and the accompanying suggestions for source material.

A contest centering around some specific question in the general theme, “Preparing for Post-War Reconstruction,” will be held later in the school year and will be open to all subscribers to the Program Service. Further information can be obtained by writing to the Youth Department, N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington, D. C.



## OBSTACLES TO THE TRUTH

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There is apparent a general tendency in educational circles to emphasize method at the expense of more fundamental matters. Perhaps, this is natural enough considering the lack of agreement on basic ideas. But, needless to say, it is putting the cart before the horse. The result is that teachers have become method-minded. They labor under the misapprehension that they would succeed if they had the proper method. In seeking the magic procedure that will solve all their difficulties, they are about as simple as the alchemists seeking the philosopher's stone that changes all baser metals into gold. The fact is that more important than method are such factors as the teacher's spiritual life, the depth and breadth of his own education, a good general conception of what he is trying to do for his students, of major obstacles in the way and of the various influences that can be brought to bear in attaining his aims. For example, more important than having a method of teaching geometry is a clear conception of what effects it should produce in the student's mind and soul. More important than a method of teaching Religion that will keep students quiet and interested is a general conception of the way to bring conviction to them. An educator who concentrates on these broader aspects of the problem will not only be able to use methods more intelligently, but he will be able to adapt them to the needs of his class, and even invent techniques of his own.

All this is by way of encouragement to the bored reader. What is written hereafter may seem like a great deal of that much disparaged quantity "theory", but it has tremendous implications in our teaching. The question is this. The teacher is by profession engaged in propounding the truth. But truth

merely heard and not accepted may lead to more harm than good. To ignorance may be added the sin of resisting the truth. It must be evident that nothing is accomplished simply by enunciating truth. Only when it has been accepted fully and practically can the educator feel that he has really accomplished something. Let us take stock then of the obstacles in our path. For only thus can we have a realistic appreciation of the magnitude and difficulty of our task.

The most obvious hindrance naturally is plain mental obtuseness. Sometimes, this inability to grasp ideas is a result of defective training before the student came into our hands, in which case it may be possible to give special assistance and remedy the deficiency. But if the trouble springs from lack of intelligence, we can only do our best and hope that all will come out well in the end. For unless a person is absolutely wanting in intelligence, it is possible, provided he has good will, to give him the essentials of education in the Christian sense.

The obstacles to truth are more numerous and refractory, however, in the moral order. In a general way, a sinful life is a great hindrance to attaining the truth. For, as has been pointed out many times, there is a natural desire to have harmony in our lives. One who is a slave of passion or sensuality finds it extremely difficult to accept the truth or even to become interested in it. He would rather excuse himself and so frames some set of ideas more concordant with his way of living. Besides, the indulgence of passion makes man live on a more animal plane; his mind is less able to occupy itself with eternal verities.

Another serious impediment to attaining the truth is prejudice. In these days, when those who pass for intellectuals are so often unable to see the truth because of their hatred for the Catholic Church, one need not labor the fact that truth can be completely missed or obscured by this means. Prejudice is a habit of the mind, a way of thinking that we are loath to give up because we have thought that way all along, or because it agrees with our desires. When combined with inclination, prejudice becomes extremely formidable. The man who has gone on doing the wrong thing for a

long time and rationalized his conduct is almost impervious to truth. It requires a spiritual explosion to break through this crust of error. Here is one reason why it is so much easier to influence younger people than those who have grown older. The latter have rationalized and acquired many false mental sets which it is difficult to alter.

Pride is a mighty influence against the truth. There are many people in the world who lead what is designated as a morally good life; they do not indulge in the grosser sensual sins. But these same persons are so full of pride that they will not bow their minds to God and the truth. They must understand, or they will not believe. The result is an extreme scepticism which, claiming to be reason in its highest, leads these people to be very unreasonable and to miss the truth.

Then there are those who are unwilling to make an effort—the lazy. They are like the man who received the talent but buried it in the ground. They refuse to use the powers God has given them for the purposes He intended.

Finally, love of pleasure and excitement is a great obstacle. Many people use such things to keep their minds off the serious facts of life. They do not want to face the truth, and so they engage in a whirlwind of activity to keep from thinking. Others are more direct in their approach; they seek pleasure and excitement because it gives them a thrill. Nevertheless, the effect is the same. They have no time for thought, and their minds are not given to the search for truth.

Before this formidable array of obstacles, we may well pause and consider. As Christian educators, striving to give our students that truth which will make them free and introduce them to that more abundant life merited for men by Jesus Christ, we see that the main impediments are not in the logical but in the moral order. Hence, it becomes extremely clear that mere logic will not enable us to change all souls. True, if the will be well disposed, then an appeal to the mind alone would produce results. But where moral obstacles are present in greater or less intensity, it will be necessary to lay emphasis less on logic and more on moral

persuasion, less on getting ideas understood and more on getting students to act in their own lives. The truth will very readily enter their lives if they can only be induced to make some steps in the way of self-discipline. Hence, the emphasis in Christian education must be on moral and religious training. For, paradoxical as it may seem, this is the surest way to get the truth accepted. Many other conclusions might be drawn from the above presentation. For example, there is the problem of dealing with prejudice and implanting in the minds of our students a great love for truth, or again, what can be done to activate the lazy, or soften the proud. These and kindred matters are well worth the serious consideration of the Christian educator whose whole task is to get the truth accepted, loved and lived.

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#### THE DELINQUENT CHILD

In the Diocese of Brooklyn, N. Y., we are justly proud of our educational system. It is a pleasure to be associated with a group of teachers who feel a personal responsibility for a system of which they are so happily a part. In this regard, it has always been an axiom of the teaching personnel never to shun a responsibility; hence, our so-called delinquent is a subject of personal study. Contrary to popular opinion in arguments for and against a particular method of acting, the Brooklyn schools do not "palm" off their problem children on the public schools. On the other hand, it is a matter of record that parents are advised to transfer their children to the Catholic school where the religious teachers can exercise a spiritual influence to counteract the poorly established home conditions which we recognize as the most influential cause of delinquency.

(By Brother Hubert, C.F.X., "The Delinquent Child" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 469.)

## New Books in Review

*Topix*. "Historical Series", New York City (1062 Lexington Avenue); St. Paul, Minnesota (128 East Tenth Street). Price: 1¼c per copy for 500 or more; 1½c per copy from 100 to 475; 2c per copy for bundles of less than 100. Minimum shipment is 25 copies. No single subscriptions.

Last November Reverend Louis A. Gales of the Catechetical Guild and the *Catholic Digest* issued the first number of *Topix* as a Christian challenge to comic books. During the present school year each issue is an illustrated eight-page story. However, next year's plan is to issue a 64 page book monthly, at a price of ten cents, with a special rate of eight cents to schools. *Topix* is using the heroism of great Christians as a remedy for the comics of our day. As its editors state, they are fighting fire with fire—bright colors, format, design, and price, each comparable to the current comics' books. But here the likeness stops. From the history of the Church *Topix* will draw its adventures and heroes. The following 1942-43 subjects are illustrative: Nov.—*Theban Legion*; Dec.—*St. Stephen*; Jan.—*Father Damien*; Feb.—*Joan of Arc*; March and April—*Francis of Assisi* (Parts I & II); May—*Don Bosco*; June—*Pasteur*.

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*Irma*. By a Sister of Providence, St. Mary-of-the-Woods, Indiana: 1942. Pp. 218. Price 60 cents.

This is the life story of Irma Le Fer de la Motte, one of the first Sisters of Providence in the United States. The author has done a splendid piece of work; in selection of material and in language adaptation she shows a definite understanding and an appreciation of the elementary school child. Fifth graders will read the biography with ease, and eighth graders will enjoy it. This is an uncommon achievement in

Catholic biographical writing. Some authors, aiming at simplicity, have a tendency to "talk down" to young readers; others use such an involved language expression that their works are never read by the age-group for which they are intended. A third group portrays scant knowledge of the possible uses of biography in the character guidance of the young. Their selection of material is definitely inappropriate.

Our Religion classes teach Catholic moral, motives and means. In these classes we aim at intelligent attitudes. However, in will training more is needed than intelligent attitudes. These attitudes must be closely tied up with the feelings. It is here that lives of noble Catholics make a special contribution, but they must be appropriately written. *Irma*, the life story of a soul who loved God wholeheartedly and manifested this love continually in the homely things of every day life, has all the desirable qualities of biography for the young. *Irma* is not only the life of a charming religious woman, but it is also the story of a beautiful Christian home.

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*Lad of Lima, The Story of Blessed Martin de Porres.* By Mary Fabigan Windeatt, New York City: Sheed & Ward, 1942. Pp. 152. Price \$1.75.

Here is another biography that has a very definite contribution to make to that phase of religious development which this reviewer calls appreciation-learning. While *Irma* is a story for girls, *Lad of Lima* will appeal both to boys and girls. Like *Irma*, many pupils will read it as early as the fifth grade, but their older brothers and sisters will likewise enjoy it and so too will adults. The religious educator who is doing everything in her power to break down the unchristian attitude of white toward colored has here an excellent supplementary device. In this well written biography of a negro, beatified by the Church, pupils will read about Blessed Martin who tried to make other people happy. They will see his special thoughtfulness for the sick. They will observe the simple, trustful way in which he prayed. They will like his kindness to stray animals. They will watch him as he teaches Catechism to small children and visits prisons and hospitals.

They will even see his interest in finding a lace mantilla for his young niece because she wanted "to look as nice as other girls." They will attend his funeral and see his remains carried from the Dominican convent by the Archbishop of Mexico, the Viceroy of his country, a judge of the Royal Court and by a holy man who later became a bishop. Each of these men asked to be pallbearers at a negro's funeral. As children read this biography, they will see how unimportant is the matter of color.

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*This Is Our Town.* "Faith and Freedom Series," Book Three. By Commission on American Citizenship. Washington, D. C.: The Catholic University of America Press; Boston: Ginn and Company, 1942. Pp. 320. Price \$0.96 subject to discount.

In the June, 1942 issue this magazine explained in detail the program of the Commission on American Citizenship of the Catholic University of America and the preparation of the basal readers known as "Faith and Freedom." *This Is Our Town* is Book Three of this series. In telling the history of Timber Town the Commission completed the first phase of its program to train children in Christian social living, with emphasis on Christian solidarity. This is done by leading the child "to see the complete cooperation made possible in community life when men are mindful of their relationship to one another because of their common sonship in the same Heavenly Father and of their common brotherhood with Christ." The publishers announce an accompanying work book and a teachers' manual for this text.

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*A Catholic Philosophy of Education.* By John D. Redden and Francis A. Ryan. Milwaukee (540 N. Milwaukee Street), Wisconsin: The Bruce Publishing Company, 1942. Pp. 605. Price \$3.50.

This book was prepared as a text book for philosophy of education courses in Catholic normal schools, colleges and universities engaged in the training of secular and religious teachers. The authors are members of the faculty of the School of Education of Fordham University. In presenting a Catholic philosophy of education, the authors do so: (1) by setting forth the fundamental principles of education in



the light of scholastic philosophy; (2) by applying that philosophy in a critical evaluation of certain false philosophies of education; (3) by presenting evidence to show that Catholic education takes into account the "whole man," because it embraces the development and discipline of all the powers of body and soul and is, therefore, religious, moral, liberal, cultural, and universal.

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*Pageant of the Popes.* By John Farrow, New York City: Sheed & Ward, 1942. Pp. 420. Price \$3.50.

Those of our readers who read *Damien, The Leper* by Mr. Farrow know something of the author's style as a biographer. In writing this single volume history of the Popes Mr. Farrow assigned himself a most difficult task—to select the type of material that should appear in such a presentation and to give it as part of a continued narrative. He has done a fine piece of work in selecting events and interpreting them. Nowhere does he burden the reader with unnecessary dates. He is not afraid of appalling conditions. Although he recognizes that the Church is made up of men, he knows also it is a divine institution, possessing the abiding presence of Jesus Christ and the continued assistance and guidance of the Holy Ghost." It is a glorious story, well told, that John Farrow writes as he describes the pageant of the Popes in history.

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*Second Sowing, The Life of Mary Aloysia Hardey.* By Margaret Williams, New York City: Sheed & Ward, 1942. Pp. 495. Price \$3.50.

In the history of the Society of the Sacred Heart in this country, Mother Hardey's life was closely associated with that of Blessed Mother Duchesne. It was Mother Hardey's work to establish school after school of her Society in the United States. But *Second Sowing*, her biography, is more than the history of the spread of the Society of the Sacred Heart, it is the well-told life of one of whom Bishop John Lancaster Spaulding once said, "No one ever left her presence without having been made braver and better. To know her was to understand the supreme worth of a soul that is molded by religious faith and love . . ."

*Dogsled Apostles.* By A. H. Savage, New York City: Sheed & Ward, 1942. Pp. 231. Price \$2.75.

This volume is not only an account of missionaries who worked with the natives of Alaska, but it is a pleasing travel book as well. His Excellency, Bishop Cushing, Diocesan Director of the Society for the Propagation of the Faith in Boston, wrote the Preface to Miss Savage's book. He says:

The story has everything we want; truth well recorded, style vivid and graphic in its simplicity, wit and humor, and a genuine appreciation of the sublime vocation of a Catholic missionary. The spirit of Bishop Crimont permeates the pages as the labors of his early confreres are unfolded. After reading *Dogsled Apostles* we can never forget the exploits of these apostles of the north, for their Christlike characters sound the depths of our better selves. We who are endeavoring to spread the mission spirit are indebted to the author for her splendid support.

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*Letter from Lisieux.* Translation and Commentary by John Mathias Haffert, Sea Isle City, New Jersey: The Scapular Press, 1942. Pp. 119. Price \$1.75.

On February 27, 1940, the eldest sister of St. Therese of Lisieux, Soeur Marie du Sacre Coeur, passed to her eternal reward. Those who know the life of the Little Flower know the place of this sister in the life of St. Therese. It is she to whom our generation owes the existence of the autobiography of the Little Flower. A *Letter from Lisieux* is a translation and commentary on the letter received from Lisieux by Carmelite nuns throughout the world telling the life story of Soeur Marie, the sister of St. Therese. Those who are familiar with Mr. Haffert's excellent volume, *Mary and Her Scapular Promise*, will not find it difficult to understand why he injects devotion to the holy scapular into the present short volume.

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*Book Two: Appreciation Through Reading*, "The Catholic High School Literature Series". By Committee on Affiliation of The Catholic University of America for the Revision of English Curricula. Washington, D. C.: The Catholic University of America Press; New York City: Wm. H. Sadlier, Inc., 1942. Pp. 690. Price \$2.08 list; \$1.56 net.

Last year this JOURNAL introduced readers to *Joy in Reading*, the first book of the "Catholic High School Literature Series." As a journal of religious instruction, and one con-

cerned solely with problems of religious development, this magazine is particularly interested in the following paragraphs taken from the editors' "Introduction to the Student." They represent an orientation and interpretation highly necessary in any correct presentation of literature as a phase of Catholic education:

When you read literature, you bring to it your own way of looking at life. Your views should be no less sharply defined than those of the author. In the light of your convictions and beliefs, you weigh and approve his opinions and ideas. In proportion as his vision exceeds your ordinary scope of thought, he inspires and delights you. In a book from which you are learning to interpret literature, you will hope to find expressed some of your own ideas on life. You will wish to see reflected a scheme for living in which you may find happiness. Nowhere is a pattern for man's day-to-day existence better stated than in Christ's own words in the Beatitudes. The happiness which Christ has outlined is a joy which is not to be wholly postponed. It begins on earth and continues in eternity.

The fundamental concepts of Christ's outline of blessedness have been repeatedly illustrated in literature. The idea that purity of heart results in the vision of God has been presented time and time again since the Middle Ages by writers who have used the theme of the Holy Grail. The modern victor who conquers through might has little appreciation of the man who wins through submissiveness. In your reading you will meet King Alfred, who stands at the dawn of English literature and history, conquering through meekness. On his countenance is the red star of humility, a promise of his victory over the enemy. Few characters have appealed to the imagination as his St. Francis in wedding Lady Poverty. His relinquishment of riches in order to attain things greater than wealth has made evident the futility of material possessions.

Within the contents of this book you will find other selections which illustrate the theme of the remaining Beatitudes. In addition are a number of ideas, concepts, and truths which are a necessary part of Christ's pattern for happiness. Such poems as Alice Meynell's "General Communion" and Ernest Dowson's "Extreme Unction" show the Sacraments as a means of grace. The value of liturgical prayer, also a means of grace, is reflected in Gertrud Von Le Fort's "Prayer of the Church". In Samuel Morison's biography of Columbus is seen the part which the liturgy played in the lives of the people during the Middle Ages. Interpreted from the viewpoint of present-day world affairs, *Julius Caesar* offers opportunity to consider democratic principles based on Christ's recognition of individual rights. From Catholic and non-Catholic authors alike are drawn selections which emphasize man's place among his fellowmen. How complete a picture of your social relationships can you reconstruct from the pages of this book?

*How to Make Us Want Your Sermons.* By O'Brien Atkinson. New York City: Joseph F. Wagner, Inc., 1942. Pp. 179. Price \$1.75.

As the title would indicate, the author of this volume is a layman. In his Preface he says his text is a plea for better understanding, an attempt to give the story of what happens to the words of a sermon after they leave the lips of the preacher, a story that no one else is so well fitted to tell as the layman. In the words of Paul Claudel, whom he quotes, the author discusses "sacred eloquence" from the point of view of the consumer. For twenty-five years Mr. Atkinson made his living as a writer of advertising copy. For over sixty years he has been listening to sermons. His hobby is public speaking. All of these factors, plus the fact that for ten years he has been associated with the Catholic Evidence Guild of New York City, suggest an expert background for the task to which he set himself. Priests will be interested in this analysis of the listener's point of view and the author's plan for "holding the listener."

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*Moments With God.* By Rev. Edw. Garesche, S.J. Milwaukee, Wisconsin: The Bruce Publishing Co., 1942. Pp. 525. Price Cloth, \$2.50; Keratol, \$3.25; Pearl Grain Levant Black Leather Gold Edges, \$4.50; American Morocco Black Leather Gold Edges, \$5.00.

This is the only prayer book with which this reviewer is familiar that includes a complete missal for Sundays and Holydays with all those devotions usually found in a manual of prayers. The epistles and gospels are given in the recently published Confraternity translation. Indulgences for prayers are noted in careful conformity with the latest decrees. In addition to the traditional devotions, the manual also contains one hundred twenty original prayers by Father Garesche, written to meet the particular needs of our day.

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*Great Modern Catholic Short Stories.* By Sister Mariella Gable, O.S.B., New York City: Sheed & Ward, 1942. Pp. 372. Price \$3.00.

The stories in this volume are grouped under three general headings—Stories about Nuns, Stories about Monks, and Stories about Priests. Sister Mariella says, in her introduction, this is the first time in the history of the short story

that nuns, monks, brothers and priests appear as they really are. She believes that the emergence of this new type of fiction is important in the history of the Catholic Literary Revival and, for this reason, has assembled the stories included that they may not be lost to the average Catholic reader. Those who read Catholic literature critically will appreciate the editor's diagnosis of stories in Catholic magazines and her hope for Catholic fiction of the future. Many, however, will question her interpretation of a story as a great Catholic short story because it portrays a typical nun or priest. Among the authors of short stories represented in this volume are Ernest Hemingway, F. Scott Fitzgerald, Katherine Mansfield, Morley Callaghan, Sean O'Riada, Paul Horgan, Elizabeth Madox Roberts, L. A. Strong, etc.

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*Medieval and Tudor Plays.* Translated and Edited by Henry W. Wills and Roger S. Loomis, New York City: Sheed & Ward, 1942. Pp. 501. Price \$3.50.

College instructors in English literature as well as Catholic theatre groups will be particularly interested in this volume, with its modern translations, stage directions, and introductory information. The following, from the table of contents, indicate the volume's scope: The Miracle of St. Nicholas and the School Boys; The Miracle of St. Nicholas and the Virgins; Hilarius—The Miracle of St. Nicholas and the Image; Andrien de la Vigne—The Miracle of the Blindman and the Cripple; The Annunciation—Wakefield Mystery Cycle; The Second Shepherds' Play—Wakefield Mystery Cycle; The Mystery of the Redemption—Hegge Manuscript; The Summoning of Everyman; John Heywood—John, Tyb and Sir John; John Heywood—The Pardoner and the Friar.

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*The Religious Life and the Vows.* By Monseigneur Charles Gay, Westminster, Maryland: The Newman Book Shop, 1942. Pp. 276. Price \$2.50.

This is the third English edition of three chapters taken from the French of Monseigneur Gay's work, *The Christian Life and Virtues*. While the author addresses religious, he wrote also for all classes of Christians.

*The Index to American Catholic Pamphlets, Volume Two, January 1937—July 1942.* By Eugene P. Willging. Scranton, Pennsylvania (University of Scranton): Eugene P. Willging, 1942. Pp. 84. Price \$1.25.

Five years ago Mr. Willging issued the first volume of his *Index to American Catholic Pamphlets* which described more than fifteen hundred titles. The present volume includes over twelve hundred and fifty titles of pamphlets, published between January, 1937 and July, 1942. The editor continues his plan of providing a brief descriptive annotation for each title, the arrangement of titles in classified or subject groups, and an alphabetical index of subjects, authors, titles and series. Each entry includes the list price of a single copy of the pamphlet.

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*The Art of Living Joyfully.* By Henry Brenner, O.S.B. Saint Meinrad, Indiana: The Grail, 1942. Pp. 138. Price \$1.00.

In thirty-seven chapters the author offers reflections on as many different character traits. In presenting each, Christ is always model. In his treatment the author shows a genuine appreciation of the relation of the health of mind and body to the art of living joyfully.

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*From a Friend to a Friend.* Huntington, Indiana: Our Sunday Visitor, 1942.

This volume is a souvenir of the thirtieth anniversary of Our Sunday Visitor. It contains a wealth of information of particular value to priests.

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Faerber, Rev. W. *Catechism for the Catholic Parochial Schools of the United States*. St. Louis, (15 and 17 South Broadway) Missouri: B. Herder Book Co., 1942. Pp. 122. Price 30c.

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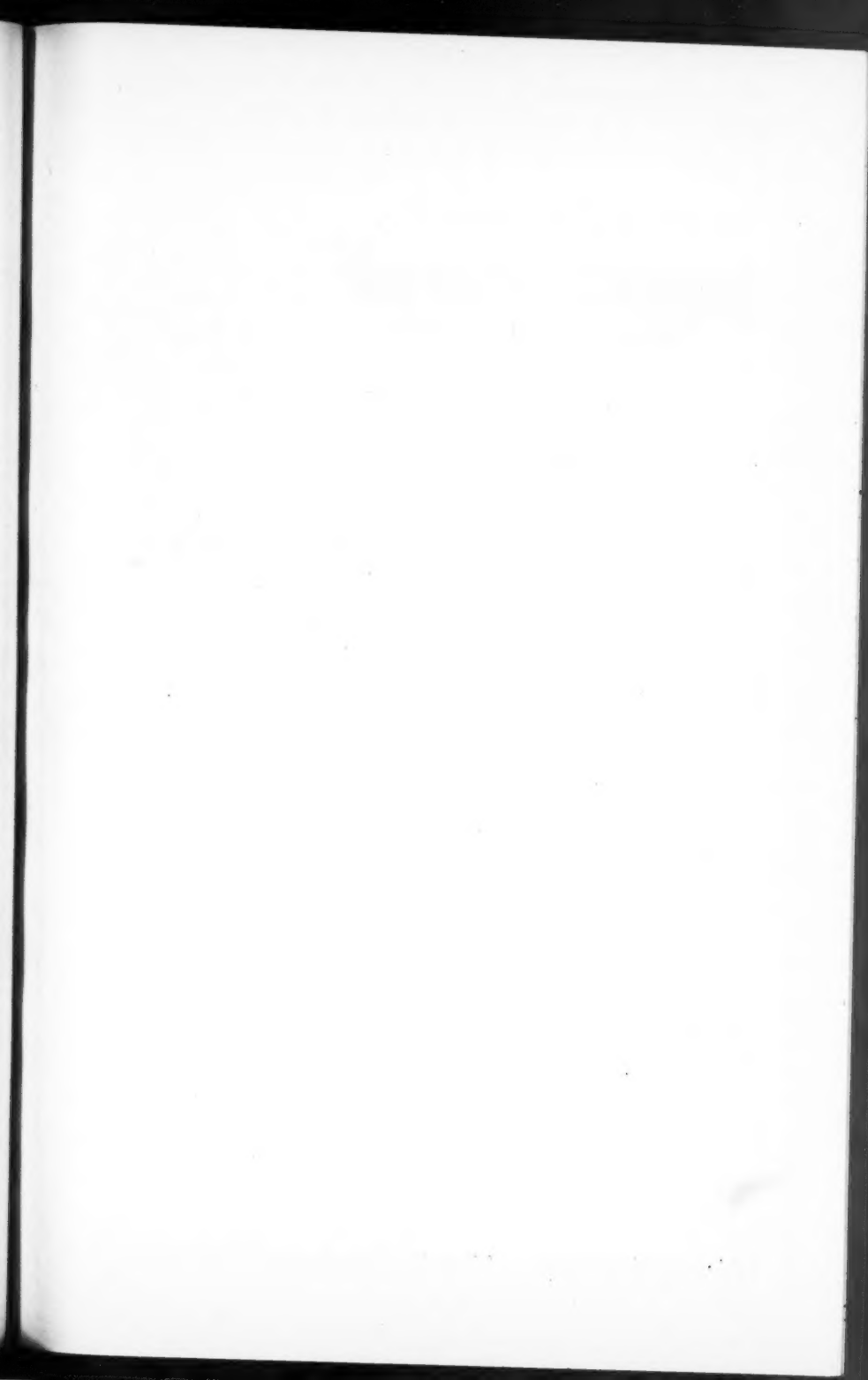
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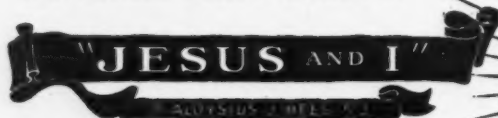
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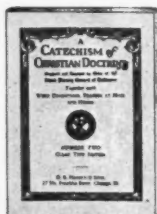


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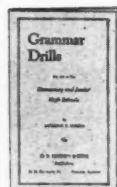
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